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## NATIONALISM AND EDUCATION

No more striking phenomenon presents itself to the observer of our modern civilization than the rapid advances which have been made in the field of education. When we contrast conditions as they existed at the end of the eighteenth century with the status which education enjoys at the present time, the changes appear to be little short of revolutionary. Education has become more and more democratized, in the sense that its advantages have been thrown open to whole groups to whom before they were a closed realm. In almost every civilized country, equality of educational opportunity is an ideal which is fast approaching consummation. At the same time that the gates of the school have been opened wide to all the groups which make up our more or less complex social organization, there has taken place a noteworthy evolution in the school itself. The curriculum has been enriched to a remarkable extent; teachers are now trained professionally and better qualified than ever before to do their work; the progress in physical equipment of the school has kept pace with that in educational practice. There can be no question of the fact that the school has shared in the general development of our social institutions to an extent not surpassed by any of the other great factors which vitally affect civilization. The twentieth century feels proud of the school, as one of its great and lasting accomplishments, and it has every reason to be.

This remarkable development in education during the last century has come about as the result of certain well-known factors, primary amongst which has been the taking over of

education by the state. Previous to the beginning of the nineteenth century, governments interfered little in education, and did less for it. The school was in the hands of the church which, considering the meager financial resources at its command and the fact that it enjoyed little political prestige, attained results of an astounding character. As a direct consequence of the Napoleonic wars, a spirit of nationalism arose amongst the European states, the leading trait of which was that each one viewed with suspicion the activities of all neighboring nations as hostile to its own well-being, and as a means of self-preservation developed a series of measures, the avowed purpose of which was to unify the national resources against all outsiders.

The extreme nationalism of France spread rapidly to the adjacent countries. In order to withstand the threat of the Napoleonic conquest, national unity of thought and action was insisted upon as a sure means of developing every internal force making for strength and unity. Prussia was one of the first of the modern European nations to think of education in the terms of a necessary contributing factor to the national defense. As early as the reign of Frederick William I, the state had made regulations relative to education. In 1794, state supremacy was recognized as the law of the land. This prescription, however, remained more or less dormant on the Statute Books. It was not till after the Treaty of Tilsit (1807) that Prussia actually entered upon the policy of maintaining a system of schools controlled in every detail by the state. It was the fear of Napoleon, however, and military and political reasons which moved the German leaders to the organization of a state system of schools more than any love for or interest in the educational welfare of the people. Under the influence of Prussian ideals, and as a direct result of the success attained by the Prussian system, the idea of a state controlled system of schools spread to the other Continental countries, which soon vied with one another in setting up the military-educational regime which had played so important a rôle in the defense and protection of the Prussian State. "So far as Europe was concerned," writes Professor Dewey, "the historic situation identified the movement for a state-supported

education with the nationalistic movement in political life—a fact of incalculable significance for subsequent movements. Under the influence of German thought in particular, education became a civic function and the civic function was identified with the realization of the ideal of the national state. The 'state' was substituted for humanity; cosmopolitanism gave way to nationalism. To form the citizen, not the 'man,' became the aim of education. The historic situation to which reference is made is the after-effects of the Napoleonic conquests, especially in Germany. The German states felt (and subsequent events demonstrate the correctness of the belief) that systematic attention to education was the best means of recovering and maintaining their political integrity and power. Externally they were weak and divided. Under the leadership of Prussian statesmen they made this condition a stimulus to the development of an extensive and thoroughly grounded system of public education."<sup>1</sup>

The passage from the mediæval ideals of government to the modern philosophy of nationalism was not made in a day, nor without large changes in the educational practices of the different European nations. This was to be expected. Education up to this time had been looked upon, more or less, as the affair of the individual. People of wealth and culture naturally wished their children to obtain an education suitable to their station in life. The different religious communities of men and women, from the early Middle Ages, had maintained academies and colleges for the sons and daughters of the wealthy. For the poor, charity schools were organized under the influence of the church and supported entirely by funds supplied by the church. An effort was made, it is true, to supply free of charge a suitable education to any worthy boy or girl desiring the same. The church, however, no less than the state, did not feel itself obligated to supply a universal free education, and it could not have done so for obvious reasons. The political organization of the various countries was still of the mediæval type. Each community was more or less autonomous. A spirit of national solidarity had not as yet arisen. With political conditions what they

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<sup>1</sup> Dewey, "Democracy and Education," pp. 108-109.

were, it causes no surprise to learn that education had not been organized on a national basis, but had been left in the hands of the church, whose interests transcended national purposes and whose educational functioning was handicapped by the limited funds at its disposal.

The school, no less than other social institutions, was destined to undergo a striking reformation in the eighteenth and nineteenth centuries. As a result of the ideas which had been brought into the world by the Renaissance, the whole fabric of society was being reconstructed. Under impulsion from these ideals, every nation in Europe began to make over its school system, so as to bring it into harmony with the social and economic changes which were then in active operation. With the rise of a national consciousness came national control of the schools. Statesmen were not slow to understand that the future of the nation depended to a great extent on the ideals which were inculcated in the schools. They saw that national solidarity has its beginnings in the schoolroom and would grow and solidify to the extent that the control of the educational factors which so vitally shaped it were under their complete domination. Military leaders, too, were insistent on the nation obtaining control of the schoolroom. It was not numbers, but morale which won battles; if they were to succeed in their offensive and defensive plans for the protection of the nation it was necessary to begin training recruits, not in the camps, but years before in every classroom of the nation.

Early in the century, therefore, education took on a military tone. Its primary purpose was really militaristic despite the fact that every effort was made to hide this purpose under such euphemistic phrases as Hegel and his followers gave to the world. With the general acceptance of the Hegelian philosophy, which endowed the abstract state with all the qualities and perfections which alone belong to the individuals who go to make up the state, the rights of the individual came into conflict with the supposed rights of the state to the curtailment, and in many cases, the total abolition of the latter. In this assumption of power on the part of the state, it was only logical to turn first of all to the educational re-



sources of the nation with the purpose of harnessing and controlling them for national ends. Thus it happened that more and more the state interfered with the conduct and management of educational institutions. Law followed upon law, the primary purpose of which was to take away from the individual any voice that he might have in the direction of educational affairs. Education was placed entirely in the hands of a group of bureaucrats, located at some central place, whose edicts were subject to revision by no one and had to be obeyed implicitly by all.

Not only did the state legislate in favor of universal education, but it more and more discriminated by legislative act and huge state subsidy against every form of private initiative. At first, it sought control of only the elementary school; then, the high school; and finally, the university itself succumbed and became an appendage of the civil government. Thus was built up a tremendous piece of educational machinery completely in the hands of the state, and directed by the state, for purposes which it alone controlled.

The history of the evolution of state control of education is one of the most astounding chapters in the encroachment of government in the sphere of popular rights. Beginning as it did under the guise of patriotic purpose and of promoting the general welfare, it has grown into a species of monstrous bureaucratic intolerance against which some day in the near future, unless much-needed reforms are quickly instituted, the people in their wrath will rise up and sweep away in a gust of revolutionary passion.

The first result of the growing assumption of power over education on the part of the state was to enact legislation curbing the immemorial rights which the church possessed and exercised in that field. The attitude of the church towards the problems of government had always been, from mediæval times, frankly international. Both theoretically and in practice, the Catholic Church had proclaimed its international purposes, and had refused to be bound by the limitations of any national policy. The Protestant churches, whilst avowedly national in character, possessed the germinal elements of internationalism, and looked with suspicion and

resentment on the policy of the state to narrow their functioning to the accomplishment of purely national outcomes. The inevitable conflict between the purposes of the church and of nationalism first appeared in the disputed field of education.

In France, Germany, Holland and Belgium the policy of state control was quickly adopted. Each state founded a system of educational institutions of every grade. Education was made compulsory and, to a certain extent, free. The curriculum taught in the schools, as well as the methods adopted, were regulated in toto by the state. Teachers were listed as state functionaries; their training, conduct, and functioning became a matter of grave national concern and regulation. Financial aid was withdrawn from private institutions. But in spite of this fact the government assumed the right in almost every case to inspect private schools, approve teachers, and conduct the examinations of those who attended non-state institutions. Political and professional preferment depended upon the possession of a diploma recognized by the Minister of Education—an obvious and efficacious method of controlling what should be taught in every school of the realm. The status of the private school soon became very precarious. Supported entirely by the contributions of the charitably inclined, it was found quite difficult to compete with the state schools supported, and very generously, from the Public Treasury. Harassed on every side by official red tape and bureaucratic interference, the surprising thing is that the religious school was not swallowed up as a result of the onslaughts which it had to suffer at the hands of governments, often bent on its destruction and always inimical to its very existence. It was only an abiding faith in its own destiny, and the dogged determination of church authorities not to submit to the tyranny of a state-dominated system of schools, that explain their existence in the twentieth century. There can be no doubt that the philosophy of the nineteenth century liberal envisaged a system of schools controlled in every detail by the state. This purpose could be attained only by the complete and definitive secularization of all schools from the primary to the univer-

sity. From the hands of the church, the torch of learning, which it had for so long and so feebly upheld, must be snatched. The state alone had the right and was able to pass on the sacred fire of learning to coming generations.

The full history of the struggle between the conflicting claims of nationalism and individualism in education has not yet been written. The battle continues. Its character, however, is changed. The bitter religious prejudices which were engendered in the heat of the first onslaughts have died down. Statesmen of today are more liberal than were their predecessors of a century, or even a half century ago. They are beginning to accept the religious school as a necessary and integral part of their national systems of education. They not only repudiate the senseless antagonisms of the early nineteenth century towards religious education, but seem anxious to acknowledge its claims as an essential to a democratic training and as of invaluable service to the promotion of national ideals. Both European and American political leaders are less anxious to wipe out the religious school than they are to regulate it. If their public statements are to be accepted, they have broadened their view of education so as to take in its moral and religious aspects. This does not mean, however, that the existence of the religious school, in spite of the fact that its right to exist is quite universally acknowledged in law, is not menaced. The extremists in nationalism and the uniformitarians in education would, were it possible, abolish all private education. The good sense of statesmen, however, to say nothing of the bitter experiences of the last century, and the stern resistance which the church would undoubtedly make to any such program, will render their efforts futile.

Another contributing factor to the spread of the nationalist idea in education has been the slow but gradual extension of the right of suffrage to ever-increasingly large groups of citizens. The right to vote, and thus to control government, arose, in the main, as a direct result of the republican spirit which was born of the success of the American and French revolutions. The doctrine of the "rights of man" was eagerly seized upon, and made the justification of a more extended

participation of the people in the conduct of their different governments. The feudal states, which had survived the close of the Middle Ages, went to pieces on the rocks of the French Revolution. Monarchy itself began to disintegrate in the early nineteenth century. As a consequence of the almost general exercise of suffrage, it became necessary to train citizens in the rights which they possessed and in the duties which they were supposed to exercise. The training of citizens, therefore, became one of the immediate imperatives of the newly organized republics of Europe and America. It was only natural to look to the school as the principal means of providing the instruction necessary to prepare citizens for their responsibilities.

"The educational process was taken to be one of disciplinary training rather than of personal development," to quote Professor Dewey. "Since, however, the ideal of culture, as complete development of personality persisted, educational philosophy attempted a reconciliation of the two ideas. The reconciliation took the form of the conception of the 'organic character of the state.' The individual in his isolation is nothing; only in and through the absorption of the aims and meaning of organized institutions does he attain true personality. What appears to be his subordination to political authority and the demand for sacrifice of himself to the commands of his superiors, is, in reality, but making his own the objective reason manifested in the state—the only way in which he can become truly rational."<sup>2</sup>

The broad principle underlying nationalist philosophy is the supremacy of state authority over parental authority. Not only must it protect itself from external aggression by the creation of armies and navies; not only must it develop its internal life by various means—it must, because of the necessity of an educated citizenship in a democracy, legislate what kinds of schools the children of the nation shall attend and what subjects they shall be taught therein. Not only must the state compel attendance at school; it must compel attendance at the state school. The fundamental principle of the nationalist philosophy is that the child is the ward of the

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<sup>2</sup> Dewey, "Democracy and Education," p. 110.

state, at least as far as its education goes. The parent is called upon to waive whatever rights he might possess; to direct the training of his child in the interests of a greater good; namely, that of society itself.

The public school, too, because of its all-inclusive character, tends to break down class barriers and acts as a compelling force in the knowledge and living of democratic ideals. All the children of the nation attending one school and being instructed in one and the self-same set of ideals will be fused, by the school, into a great national unit. The educative process is, therefore, one of the most powerful mediums which the state possesses to transform the often heterogeneous and conflicting elements, which make up its population, into an organized whole.

For the above reasons, governments began to insist upon the civic aspects of education and demanded of educators a training which would fit every man to take his rightful place in the body social as an intelligent and well-informed part of the community life. Likewise, the dangers to government, inherent in a system of education which was not under control, soon became apparent even to the most ardent republicans. The schools were quite capable of educating for revolution and against the newly established order. This must be prevented at all costs. The state, therefore, took upon itself the burden of orientating education along lines which would lead to an acceptance and defense of democratic ideals and away from both reaction, on the one hand, and communism and anarchy, on the other. The sheer necessity of controlling the civic education of the citizenship of the new republics, which had arisen from the revolutions of the latter eighteenth century, imposed on the state an increasing amount of control of education.

The control of education, which was assumed by the state in order to train citizens, at first took on a purely secular coloring. The revolutionists of the nineteenth century were materialists in philosophy. Their philosophy of education, too, was materialistic. It will cause no surprise, then, to learn that the systems of schools they called into being, were steeped in materialistic ideals. Religion was banned from



the curriculum. At first, morality was not taught at all. After many bitter experiences, and under pressure from public opinion, a code of ethics was formulated for the state schools must be non-religious; in other words, secular. The morality which was taught was a civic or secular morality as distinguished from the Christian morality inculcated by the church.

The reasons advanced for this turning away from Christian principles were many. It was contended that the modern state, of its very nature, is non-religious. Made up of the followers of different, and often conflicting, religious persuasions, it becomes necessary, in the interests of national harmony, for the state to take a position which would not conflict with any religious belief. In education, therefore, its schools must be non-religious; in other words, secular. The emphasis was, therefore, placed on the secular branches of knowledge to the exclusion of any and all formal religious training. Whilst the above reason is ordinarily advanced in justification of the attitude of government towards religious and moral education, historically there is no doubt that secularized education was often advocated by non-Christian thinkers as an act of reprisal against the church, and as a means of lessening or destroying its influence.

The last century has witnessed a great number of educational reforms, conceived in hatred of Christianity, but advocated publicly as purely civic measures. This is particularly true of the history of modern education in France, where, since 1870, the state has been professedly secular and the attitude of statesmen openly and avowedly anti-Christian. The same cannot be said of England and the United States. In these latter countries, government has been loath to embark on any policy savoring of religious intolerance or persecution, with the result that, whilst there has been a constant progress, up to our own times, in state control of education, the churches have always been permitted, and even encouraged, to maintain schools in which the emphasis has been altogether religious, though never anti-national. The church schools of the United States and England are looked upon as parts of the national organization of education, although in

no wise under governmental control, and are appreciated not only for their real and notable contributions to the national life, but also for the healthy rivalry which has come about as a result of the competition between public and private schools. These results are strikingly noticeable in the field of higher education, since the great majority of the collegiate institutions of both countries are maintained by private and religious corporations. The state has not yet been able to exercise any measure of hampering control over these numerous private colleges and universities. It has itself organized great universities maintained from state funds. The growth of the state universities, however, has but slightly affected the prestige of the older religious colleges. The private colleges, especially in the United States, continue to influence public opinion to a degree not attained by any public institution.

Historically, the public school has grown out of the religious school. In the English-speaking countries, the educational reformation of the past century was never so violent as to break the continuity which should exist between the past and the present in education. Public education, both in England and the United States, still exhibits the best characteristics of the religious school. Whilst it has definitely broken with the religious ideal and has become secularized, it continues to be very much influenced by religious tradition. The state, conscious of the strength of this tradition, has never arrogated to itself a control of the private school in any way approaching that which some of the Continental countries have demanded. Whilst giving opportunity to all for education at public expense, little effort has been made to restrict the work of private agencies by obnoxious legislation. The right of the private school to exist has been frankly acknowledged by both countries.

The evolution towards state control of education received tremendous impetus from the new conditions which arose in the last century, as a direct result of the industrial revolution. With the concentration of workers in the large cities, the multiplication of manufacturing centers and the increased production, arose a series of social situations, prominent amongst which was the educational, calling insistently for

regulation by the state. The great advance made in science, and in the practical application of science to the production and distribution of goods, brought along with it remarkable changes not only in the conditions of living but in the general attitude of the workers themselves towards life.

Capitalism was not slow to perceive that the school could be made an important aid in perfecting the means of production as well as in training the workers so as to make them more capable for the positions which they were to occupy. The capitalists saw to it that the worker should receive an education, at least enough education to fit him for the new conditions which had come into being. On the other hand, the worker himself began to demand of government, and to enforce his demands by means of the ballot which he had acquired, better educational facilities both for himself and his children than had existed heretofore. With the increased wages which the industrial workers were able to command, came increased luxury in their methods of living, as well as a keener appreciation of the need of more education. It thus came about that educational opportunity was brought within the reach of the masses. Schools were erected in all the great industrial centers and financed by the state. Education was free, maintained by the Public Treasury, and shortly afterwards became compulsory. For nationalism demanded an educated people, not only in the interests of its own protection, but also because it realized that without a massing of the economic strength of the nation to national purposes, the whole fabric of modern society would disintegrate and finally vanish.

The ramifications of the influence of modern industry upon nationalism in education are many and vary with the different nations. In some countries, this influence has been favorable; in others, distinctly antagonistic. Moreover, it has opened up a series of problems for the school itself, many of which might be summed up under the heading of "Utility versus Culture in Education." With the universalization of education, there has taken place a complete *volte face* in our conceptions of what the main functions of the school should be. By force of insistent needs, we have turned away from

the extreme individualism of the eighteenth century, with its ideals of personal culture, to the acceptance of a frankly utilitarian point of view which looks upon the school as primarily a national and social force. The school as a social function is thus regarded as but a part of the environment into which every child is cast, and its value to society is decided by the results which it achieves in preparing children for national and social purposes.

The industrial revolution, probably more than any other important factor, has changed the trend of education and given it the direction it today assumes. The worker has become an important element in our industrialized society, and his work of increasing concern. For labor is no longer local or domestic, but is a national affair. Manufacture has almost displaced agriculture in national importance; at least to the extent of the number of persons engaged and certainly as to its influence on economic, political, and social tendencies. National education, therefore, could not remain blind to the peculiar needs of the workers. Methods had to be devised by which the older ideals of culture could be harmonized with the modern idea of training a child for a vocation. The problem of industrial education was an open challenge to the state, which had assumed control of the school. As a result of its pretensions the state was called upon not only to provide schools, but schools which would be adequate. There thus arose the theory and practice of vocational education, with its turning away from the subjects, which merely trained the child to know, to other subjects, the underlying purpose of which was to train the child to do. It is not necessary here to discuss the educational implications which have flowed from this change of emphasis in modern education, nor to attempt to predict its future direction. It does seem proper, however, to advert that a state-controlled system of education naturally will satisfy itself with the attainment of merely utilitarian purposes, and that all the probabilities are that, instead of a certain and a necessary amount of elasticity, the tendency will be to harden educational theory to the presently accepted principles, so as to perpetuate our present day social order, with its marked divisions between

capital and labor. Let us not, therefore, delude ourselves into believing that the older educational dualism has been gotten rid of. It has merely taken another direction. Industrial, vocational, or workers' education, or by whatever other word you wish to call it, can be made as powerful an instrument for the suppression of individual rights, in the name of national well-being, as were any of the older systems of education, which existed prior to the coming of our modern industrial era.

Whilst many and often conflicting factors have united to bring about state control of education, the three whose significance cannot be questioned are nationalism, democracy, and the industrial revolution. The influence of each one of these factors in the attainment of that result is not equal. Nor have they always worked together harmoniously. "They have, however, been closely interrelated in their development, and each has had a host of ramifications. In some respects they have supplemented one another, while in other respects they have been antagonistic. But each has had important influence in the creation of the present social situation and each has entered with power into the conditions of public education."<sup>3</sup> The net result of the working of them all has been to place education in the hands of the state, to make of it a public function. Organizations, whether of individuals or religious, have had to succumb to the "force majeure" of the social and political revolution, which was taking place about them. Because of lack of funds, slowness to perceive the trend of the times, lack of adequate organization, failure to evaluate correctly the new objectives in a rapidly changing civilization, education has passed slowly, but surely, from the hands of the individual into those of the state.

The development of state control, from its beginnings in local to its climax in national control, has been gradual but none the less certain. The state first erected schools. It then made education free. It has now made it obligatory on all. In order to bring private institutions into line with this national policy, it has reached out more and more in the direction of the regulation of all private institutions. Pre-

<sup>3</sup> Reiser, "Nationalism in Education Since 1789," p. 1.



vious to the Great War, the policy of nationalized education had reached such a state of administrative perfection and of legislative sanction that it had almost become a state monopoly of education. This was particularly true in France and Germany, where governmental control and interference with the school had grown especially onerous. Education in these two countries had become completely militarized and secularized. Restrictive legislation as to curriculum and methods of teaching brought every school within the narrow purview of the educational bureaucracy which dominated national education. Moreover, the tendency was to extend up to eighteen years of age the time during which the education of the child should be under state domination. He would thus pass directly from the school to the military establishment.

If the war had not intervened, there is no doubt that the onward march towards monopoly of education would scarcely have been halted this side of the complete abolition of all private educational initiative. The state would have assumed absolute power in education, thus realizing in our modern society the ideal of Plato's commonwealth, in which the individual was nothing and the state was all. Happily, the war intervened. Prussianism in education came to be as much a hated thing as Prussianism in international politics. It came to stand for suppression of the individual, the denial of popular rights and the overthrow of the idealisms which democracy had been trying for so long and so stubbornly to erect.

There has come into being, therefore, a decided slowing-down in the evolution towards nationalism in education. This does not mean that the process has ceased altogether. The factors which operated so decisively in that direction before the war are still in existence and continue to work. But our former, almost childlike, faith in nationalism has received many rude shocks, and it will be probably some time before government can proceed to further encroachments on the freedom of education without experiencing a restraining hand on the part of those who have suffered more than one disillusionment as to the uniformly good effects which must follow upon control of education by the state.

JAMES H. RYAN.

## WHY TEACH GREEK?

Almost continuously since the Renaissance there has been a discussion among schoolmasters as to the value of the teaching of Greek. Sometimes it seems to have reached a position of security in the curriculum of our schools and a knowledge of it is deemed essential to the equipment of an educated man, but almost immediately its right to this pre-eminence is challenged and it must begin anew its fight for recognition. The earlier years of the nineteenth century were a time when Greek was securely enthroned and but few colleges were willing to grant their Bachelor of Arts degree without it, but the closing decades of that century saw a great reversal of opinion and the study of Greek became confined (in general) to those who had theology in view. Outside of Catholic institutions even Latin shared a like fate, and many a man has been able to write A.B. or A.M. after his name without knowing a word of either of the great languages of antiquity, and with no acquaintance with their literature except in translation. Latin is now recovering some of its lost prestige, I think, but Greek is having a harder time of it. Immediate usefulness is in most instances the criterion of any study in most American institutions and unless the students, or their parents, are convinced that subject will "pay" it will not be sought. When one is suggested, the question is asked "What For?" and this is especially true of Greek. To prove that it has a place in our courses and to answer that question is our purpose here.

It seems to me that there are three distinct ways in which we may look at this Greek problem, the answers depending upon the purpose for which the language is being studied. An analysis of these purposes may clear the atmosphere. It is generally assumed that the study of Greek is intended to discipline the mind and to gain a first-hand knowledge of the treasures of classical literature. That it does the former is true, but so will anything else of equal difficulty. A study of Choctaw would serve quite as well. As to the latter object nothing can take the place of Greek, but does our study of it accomplish this end? Few of our students have more than a four-year course at the most, many of them take only two or

three years, and with the methods of teaching now in vogue this does not mean much. The first year is spent in learning the alphabet, the pronunciation, and the chief grammatical forms, and it is really an extraordinary class which gets over this ground thoroughly in the usual school year. The next year is almost inevitably Xenophon's *Anabasis*; in fact with the most popular first-year texts almost nothing else would be possible by way of introduction to Greek reading. More or less of the text is read according to circumstances, but with the majority who have read it little remains throughout the course of the years except the remembrance of ἐντεῦθεν ἐξελαύνει and ἐνταῦθα ἔμεινε. Later smatterings of other authors are read, but there is no real Greek learned, and what little has been absorbed is soon forgotten. Few, indeed, are there among our university graduates who read Greek with pleasure or even with tolerable facility—many teachers of Greek in secondary schools not excepted. It is no wonder, then, that the value of the course is seriously questioned. To make a classical Greek course really worth while, either the time devoted to it must be greatly lengthened or some other method than that now in vogue must be adopted.

The second purpose in studying Greek is in direct antithesis to the one outlined above. The first is purely cultural, the second is almost entirely utilitarian, being the idea of using Greek as a living language and necessitating the use of modern rather than ancient Greek as a basis. Modern Greek is growing in importance, and he who tries to do more than hold a conversation with his bootblack or fruit-dealer will find that by studying the modern language at its best he is opening to himself a considerable portion of antiquity as well. It has been said that Pericles could probably read intelligently a modern Greek newspaper, but neither he nor we could for a moment understand each other's conversation. Modern Greek pronunciation may not have much claim to being that of the best classical period, but as our knowledge of the κοινή increases we are more and more struck with the similarities exhibited in New Testament times to those features of the modern tongue which differ most from the pronunciations commonly used. If the modern method is not the original, it is fairly safe to say that our made-to-order system,

based on the Erasmian, has little better claim. And even in this different teachers and schools vary so widely that there is the greatest dissimilarity. In my own classes I find students who are trained to pronounce *α* as "a" in *hate*, and others who call it "i" as in *kite*, some who pronounce *ε* as in *neuter*, others who follow the system of giving it the "eh-oo" sound, neither of which is half so euphonious or easy as the "ef" and "ev" of the moderns. Such instances could be multiplied indefinitely.

Studying Greek with the purpose mentioned above in view would, of course, necessitate the adoption of the modern Greek as the basis of pronunciation, making reference to philological findings to explain difficulties which might be encountered, working back from the present to the past. I believe that on the whole one would know a great deal more Greek in the same length of time by this method than he would in the first-named, or ordinary method, for one would have some mastery of a living and increasingly useful tongue, and from that point could work back into the treasures enshrined in its literature, just as English scholars work back to Shakespeare, More and Chaucer, from the common speech of today.

There remains yet a third purpose in studying Greek—a reason which may exist by itself or be combined with either or both of the other two. That object is to open to the student the New Testament in its original language and to give him a facility with God's Word as penned by His inspired servants. It is a purpose worthy of the most careful preparation, and one which should alone justify the retention of Greek in our curricula. To the Catholic (whose the Scriptures are by right) there is opened a rich mine in such study. The indulgence attached to a quarter-of-an-hour's daily reading of the Gospels can be gained by reading them in Greek as well as it can by reading them in English, and there are missionary possibilities also in the ability to do this readily and well. Non-Catholics of the more devout sort are usually great Bible readers. They are often letter-perfect in their knowledge of the Scriptures, quoting them at length and with chapter and verse references. One of their stock accusations against Catholics is their lack of Bible information, an accusation only too

well founded in many cases. Of course Protestants follow up this ignorance of ours by a theory that the Church wills it so and purposely keeps the Bible away from its people. The old fable of Luther's "discovery" of the Scriptures is still made to serve, and lurid tales of "Bible-burning" and of priestly refusal to allow their flocks to learn God's Word abound.

Higher education is becoming more and more common among Catholics. Thousands of young men and young women attend our colleges and universities. Long lists of degrees are conferred each year and these young people go forth to take their places in the ranks of the professional, business and social world. Could these educated members of the Catholic laity be well equipped with a working knowledge of the Greek Testament they would have many opportunities of being witnesses to their faith and of putting to silence the ignorance of foolish man. It would not need to take long either. For such a course the first year's Greek would not be spent acquiring a vocabulary suited only to the deeds of Cyrus and his companions. "Parasangs" and "satraps" would be supplanted by the Beatitudes and the Acts of the Apostles, and it would not be difficult not only to master the rudiments of New Testament Grammar but to have a working knowledge of New Testament reading in a year's time. A second year, spent largely in reading, could introduce one to a second Gospel (large portions of one would be read in the first year), some of St. Paul's writing and selections from the Catholic Epistles, together with selections from the Apocalypse if desired. After this beginning fifteen minutes' private reading daily would keep anyone's knowledge up to the mark. The subject matter is familiar—we have Bible stories in our parochial school days, we hear it read in the vernacular on Sundays at Mass—so there would be far more incentive to keeping it up than there is with the classics.

My aim is to try to popularize the study of Greek, to give it an unassailable place in the study schemes of our high schools and colleges. This has never been true of the classical courses as they have existed hitherto. Their unpractical trend and the fact that few really accomplish the things they set out to do has all but driven Greek out of school as a re-



quired subject. Fewer and fewer students elect it when the choice is given, and as a result acquaintance with it is becoming a rare accomplishment. When I decided to elect Greek in my preparatory school, the principal said to me, "What do you want with Greek? You aren't a 'ministerial student.'" And this is a very general attitude.

I do not believe there is very much we can do to make the classical Greek course much easier or more popular as it now stands. I do believe that combining it with New Testament and modern Greek work would make for all that is desirable. At present we start with Attic Grammar, from that we go back to Homer and forward to the New Testament, meanwhile making a few side excursions into Doric and other variations, and we get nowhere in any of it. And in these wanderings we use a system of pronunciation that is admittedly guesswork in many particulars and admittedly wrong in others (accentuation, for example). Why not start with the living pronunciation and the modern language used today by all who speak Greek and used practically as it is now as far back as St. Chrysostom? Mastering this will give us a language to use, valuable as a medium of communication with an ever-increasing number of our fellow-citizens who, moreover, offer just now a fruitful opportunity for healing one of the oldest breaches in God's Church.

I am not unaware of the difficulties of the plan, of the objections which are brought against the adoption of the modern pronunciation, for example; the difficulty of applying it to the reading of poetry, and kindred matters. But these are not insuperable. I do not expect much agreement with me on the part of those who have really mastered Greek by the old method, and I am aware that these proposals are revolutionary in character, but within the past few months I have had numbers of my pupils ask why such a plan could not be devised, and I have talked with a number of clergy who have voiced the same idea, so it appears to be growing. Personally I am convinced that it would be worth the trial, and even if it did not increase the desire for a knowledge of Greek classics as I believe it would, the missionary value of this plan would justify the change. Prejudice of long standing will be against it, necessity for a chance and the will-

ingness to try what seems to many to offer a solution for an admittedly knotty problem urge at least its tentative adoption. The plan is one that I have never seen urged, and it is one that I am almost certain is not being tried anywhere, but I do contend that it is worth serious consideration and is not to be dismissed lightly.

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## SOLVING THE RETARDATION PROBLEM IN CATHOLIC SCHOOLS

The problem of providing adequate school accommodation, consequent on the very rapid growth of our cities, coupled with the ever-increasing enormous financial expenditure necessary to provide for the maintenance and operation of the school systems, has, to a large extent, been responsible for the impetus given, during the past ten years, to the study of the question of the retardation of pupils in our schools. As a result of studies and surveys made by many of our city school systems has come a realization of the magnitude of the evil. When it is known that "only one-half of the children who enter the elementary schools remain to the final elementary school grade, . . . and that "on the average the schools carry their pupils as far as the fifth grade, but in some cities great numbers leave before that grade" (L. P. Ayres, "Laggards in the Schools"), no one will be tempted to question the need of giving the subject serious consideration. Recent surveys made in many of our school systems in various sections of the United States have established the fact that a large part of our school population varying from 25 to 33 per cent are behind their proper classification, their promotion being retarded for a period varying from one to five years. Educators, and especially those whose duty it is to bear the responsibility of the administration of our city public school systems, have come to realize that pedagogic retardation to the extent that it exists throughout the nation, even if viewed solely from the standpoint of the serious economic and social loss entailed thereby, forms one of our greatest educational problems.

Until recent years it was customary in most of our school systems, if children failed to make regular normal progress during attendance at the elementary school, to lay the blame of retardation on the children themselves, either because they were supposed to be mentally deficient or because they failed to show due attention to the regular school program. A more mature study of the problem, combined with experiments and study by educational experts, has shown that such a stand

can no longer be justified. While in every school of any considerable size there is likely to be a number of children who on account of some defect in their mental or physical equipment are unable to profit fully of the advantages of a complete elementary education, the number is far from being as large as was formerly supposed. In former days and even at present in some of our more backward school systems a child who failed to keep up with the class was judged to be wilfully negligent or careless, and consequently was subjected to punishments of various kinds which were supposed necessary to bring to the surface the brighter and more noble qualities of its nature. But, fortunately for the child as well as for society, such views are, in the light of modern physiological, psychological and educational studies, fast disappearing, and the teacher who does not first look to the physical and mental condition of the dull or backward child as well as to the school itself, where it will often be found that the fault really lies, deserves herself to be regarded deficient and to be judged unfit for the responsible and sacred position of elementary school teacher.

The child who fails to do his school work to the satisfaction of the teacher, rather than being the recipient of continual nagging and scolding, a practice morally detrimental to all the pupils of the class as well as to the teacher herself, but particularly to the backward boy or girl, should be made the object of close observation and study.

At the hands of a competent person such a study will almost invariably indicate that the condition is due to causes for which the child cannot be held responsible, that to someone else and not to the child must be attributed the failure. Investigation will often show that such dullness is due to some neglected physical condition of the child requiring medical or surgical attention of the school physician. At times home conditions may be responsible; because of small family revenue or some other reason the child may not be sufficiently nourished. The child may be compelled to work long hours in the evenings; sickness of one of the parents or some other member of the family, family disagreements, ill treatment, etc., will, not infrequently, be found to have a close bearing on the

child's dullness and backwardness in school work. Nor should an investigation of the school itself be neglected. Improper grading, failure to give the child the needed personal assistance, misunderstandings between the child and teacher, etc., have, all too often, been found to be the cause of the boy's or girl's mental and moral failure.

Even such a thing as too rapid promotion, and retaining a child in a class when it really is better fitted for a higher grade, act both equally ill in retarding his mental development and consequently contributing to the production later of a backward child. There is no longer any doubt as to the relation of improper promotions, malnutrition, defective sight or hearing, adenoids, enlarged tonsils, etc., with school retardation any more than there can be question of the close relation of retardation to the production of problem child which soon, as a moral delinquent, finds its way into the juvenile courts of our cities.

As the child that is physically handicapped needs special care if he is to overcome this defect, so also in the case of the dull or backward boy or girl. Such a child cannot be reasonably expected to progress normally following the ordinary school class unless given some special extra assistance. Children who are partially blind cannot see clearly what is on the blackboard or may not be able to develop proper reading habits, and consequently may not be able to read as quickly as others what is in their textbooks. Others who are a trifle deaf, not hearing clearly and accurately what the teacher and the other children have to say, therefore are unable to understand properly either the subject-matter taught or the explanations given, and so fail to make normal progress and consequently lag in their classes. The result is that, in a school system where little study has been given to the problem of caring for the retarded child, often a boy, who on account of some physical or other remedial defect is not able to show normal progress in his class, is rated as dull and backward or even as mentally deficient when not really such.

In our city public school systems the question has received not a little attention within recent years. An article in the April number of *The American School Board Journal* entitled



"The Present Status of Promotional Plans in City Schools," by Fred C. Ayer, Professor of Education, University of Washington, gives some idea of the various ways in which attempts are being made to adapt our city school population and to provide especially against the evil of retardation. In the article Professor Ayre gives a detailed account with statistical summaries of the results of an investigation made by him as to the types of "administrative devices affecting promotion and retention" used in one hundred and twenty-four cities distributed throughout the five major census districts of the United States. Early in the year 1922 a questionnaire was submitted to the superintendents of schools of two hundred cities. Out of this number one hundred and twenty-four returns were received. The questionnaire is most interesting if considered only as an indication of the various types of efforts that are being made by the different public school systems to cope with the problems of retardation and elimination, as well as giving evidence of the earnest effort being made to provide all types of school children with the opportunity of securing an elementary education without unnecessary loss of time on the part of the pupil.

QUESTIONNAIRE TO SELECTED GROUP OF CITY SCHOOL  
SUPERINTENDENTS

During the past ten years many plans have been tried to improve retardation and elimination in the public schools. The following blank form is being used in a systematic effort to determine present educational practice. Will you please check the plans that are being used in your schools?

City..... State..... Date.....

Grade Enrollment..... H. S. Enrollment.....

1. (a) Semiannual promotion. (b) Quarter promotion.
2. Batavia plan (Decrease in recitation work and more individual assistance. Second teacher in classes over 50).
3. North Denver plan (Special help for bright pupils. Rapid progress).
4. Pueblo plan (Each pupil advances at his own speed. Loose grouping with frequent changes).
5. Elizabeth, N. J., plan (Pupils promoted whenever they are ready for advanced work, regardless of the time of year).

6. Double promotions (Skipping from 3b to 4b, for instance).
7. Cambridge plan (2 parallel courses: 1-year course and 6-year course).
8. Santa Barbara plan (Differentiated courses; 3 parallel courses for the first 6 grades; promotion by subjects in last two).
9. Platoon system (2 groups of equal number of classes. One group does regular work while the other is engaged in special work in auditorium, gymnasium, etc.).
10. Opportunity classes (For bright children; rapid classes).
11. Junior High Schools.
12. All-year school.
13. Supervised study plan.
14. Dept. teaching (grades).
15. Non-English-speaking classes.
16. Supplementary classes.
17. Classes for subnormal children.
18. Overage classes.
19. Ungraded rooms.
20. Vacation schools.
21. Disciplinary classes.
22. Parental school.
23. Open-air classes.
24. Schools for crippled children.
25. Classes for speech defects.
26. Oral instruction for deaf children.
27. Classes for blind children.
28. Classes for epileptic children.
29. Industrial classes.
30. Trade schools.
31. Special art classes.
32. Evening schools.
33. Adult instruction.
34. Home training classes.
35. Auxiliary teaching. (Teachers have free hour during the day to instruct pupils who are slow or behind with work).

If you are using a distinct plan of your own will you please give details as to the organization and results? We shall also appreciate receiving a statement of available measurable results of any of the foregoing plans which you have used.

Other plans:

(Signature).....

The following table compiled by Professor Ayer from the answers received from the various cities reporting both the types of devices in use and their respective popularity.

THE STATUS OF PROMOTIONAL PLANS ACCORDING TO FREQUENCY  
OF APPEARANCE IN 124 CITIES

<i>Rank</i>	<i>Plan</i>	<i>Cities</i>	<i>Per cent</i>
1.	Departmental teaching.....	88	70.9
2.	Semiannual promotion.....	85	68.5
3.	Classes for subnormal.....	79	63.7
4.	Evening schools.....	72	58.0
5.	Vacation schools.....	68	64.8
6-7.	Supervised study.....	67	54.0
6-7.	Double promotion.....	67	54.0
8.	Junior high schools.....	61	49.1
9.	Adult instruction.....	57	45.9
10.	Ungraded rooms.....	52	41.9
11.	Industrial classes.....	50	40.3
12-14.	Elizabeth plan.....	45	36.2
12-14.	Non-Eng. Sp. classes.....	45	36.2
12-14.	Auxiliary teaching.....	45	36.2
15.	Opportunity classes.....	38	30.6
16.	Trade schools.....	34	27.4
17.	Open-air classes.....	28	22.6
18-19.	Speech defect classes.....	27	21.7
18-19.	Classes for deaf.....	27	21.7
20.	Special art classes.....	23	18.5
21.	Home-training classes.....	22	17.7
22-23.	Classes for cripples.....	18	14.5
22-23.	Disciplinary classes.....	18	14.5
24.	Average classes.....	17	13.7
25-27.	North Denver plan.....	15	12.0
25-27.	Platoon system.....	15	12.0
25-27.	Classes for blind.....	15	12.0
28.	Pueblo plan.....	13	10.4
29-30.	Batavia plan.....	12	9.6
29-30.	Parental schools.....	12	9.6
31.	Supplementary classes.....	9	7.2
32.	All-year schools.....	6	4.8
33-35.	Quarterly promotion.....	4	3.2
33-35.	Classes for epileptics.....	4	3.2
33-35.	Santa Barbara plan.....	4	3.2
36.	Cambridge plan.....	3	2.4

The results of the survey as recorded in the above table indicate very clearly to what extent the old "lock-step" system of education has been modified by our city public school systems to meet the needs of special groups of school children. The wide variety of promotional plans for speeding up and broadening the scope of public education which appears to

have obtained general adoption throughout the United States is indicative of a deeply-rooted conviction that those who assume the responsibility of providing for the education of the nation's children should adapt their system not only to the needs of the various classes of children but also to varying needs of time and place.

The rigid, one-track, "lock-step" system of a generation ago can no better serve the needs of our Catholic children than those of the public school system. Firm adherence to a system which at best is adapted to the needs of the "average child" or not over 60 per cent of our school enrollment is not a practice demanded by any article of Catholic faith. While it would be unadvisable, in the Catholic schools, to attempt to rival the city public school systems in the adoption of the many specialized efforts being made to care for the varying needs of the different types of children, still Catholic school systems, which are alive to the responsibilities of their sacred trust, should have no hesitancy in adopting modern educational plans, the worth of which can no longer be seriously questioned. Although many of the plans included in the above questionnaire, which are operating in the public school system, are as yet in the experimental stage, and of doubtful value, still one can no longer question the effectiveness of such departures from the traditional system as are to be found in the semiannual promotion plan and the use of what is variously termed as the ungraded, the opportunity, the restoration or the promotion class.

Where diocesan superintendents and community supervisors are at all alive they realize the fact that Catholic schools, if they are to serve effectively their proper function and justify their claim of effectively serving the needs of Catholic children, must adapt themselves within reasonable limits to the needs of all the pupils. To do this they must necessarily make use of all the best that the modern science of educational psychology methods and administration can offer. Our Catholic school systems could, with comparative ease, adapt their courses to a semiannual promotion plan, and this could be effected with very little additional outlay in the shape of money expenditure or effort on the part of

the teachers. The semiannual promotional plan, now practically in general use in most of the city public school systems, is no longer in the experimental stage. Nor can its value reasonably be questioned. As is seen from the above table, next to the departmental teaching plan, which is less adaptable to our Catholic schools, it heads the list of the various devices used "to improve retardation and elimination in the public schools." In it is represented one of the earliest and most common attempts made by educationalists to remedy conditions arising from courses of study not being well adjusted to the needs of the different types of children found in any school. Our school curricula are usually constructed to meet the needs of the so-called "average child," and children of this type usually do well under them.

But courses arranged in a manner to serve well the needs of the "average child" may be unsuited, which is generally the case, to the subnormal or the unusually bright child. While the "average child" can with reasonable effort cover well in a school term the work allotted to a grade, it will usually be found that 15 or 20 per cent of the school will, from one cause or other, not be ready for promotion at the end of the school term, while, on the other hand, others, varying from 10 to 15 per cent of the school attendance, could easily do the required work of the grade in a considerably shorter period. To require the child, who on account of backwardness in one subject or because he has been absent for a few weeks through sickness or some other cause, to repeat all the work of the grade and thus be retarded a full year, is both unnecessary and at the same time disastrous in its consequences. Such a practice entails a waste of time on the part of both the child and the school, and has a most discouraging effect on the pupil at a time when encouragement is most necessary. The realization of failure on the part of the child psychologically begets discouragements which often presages future failures. Such pupils remain in the lower grades, instead of passing on, congesting these grades, too large for the seats, often unfit companions for the small children with whom they are obliged to associate, accomplishing generally but little and usually being prepared



to join the ranks of the inefficient and unsuccessful. Having failed to make a success in school, they are by habit and psychological attitude prepared to consider failure in life as their normal condition. Nor does the exceptionally bright child ordinarily fare much better. The ordinary grade teacher has not the time available to provide the extra work to keep the child occupied, which is necessary to engender habits of industry, with the result that habits of idleness are fostered and much of the child's time is wasted. From such are often recruited some of the worse social and moral failures in later life. How often has not the promising boy or girl of eight or ten, as an adult, proved a disappointment to both teacher and parents. May not many of these failures be traced to the habits of idleness which such persons as children were allowed to indulge in in school by not being worked nearer to their capacities? Why should the bright child be compelled, as happens in most of our Catholic school systems under their annual promotion plan, to spend two years in fulfilling the requirements of a course which he could easily accomplish in one and one-half, an eight-year course which he could cover in six or at most seven years, with the proper reorganization of our course of studies under a semiannual promotional plan?

In most of our city public school systems such reorganization has long since been effected, and indeed in some of our larger cities one may find a quarterly promotion plan in operation. The chief advantage of this plan lies in the fact that, when coupled with the maintenance of an "ungraded room" in a school, it permits a very flexible system of promotion, and, under competent teachers, practically obviates the necessity of having any children, except those which are patently subnormal, subjected to the evil of retardation or of being forced to repeat a year's work. The chief difficulty, however, especially for the Catholic school in the way of the introduction of the quarterly promotion plan, is the fact that it is not adapted nor practical for our eight or ten-room schools. However, much can be accomplished through the semiannual promotions, which in every Catholic school should be coupled with an "ungraded room."

The value of the addition of this special class to the Cath-

olic schools can no longer be doubted, in fact, its importance can hardly be overestimated, nor does the introduction of this much-needed class necessarily entail much, if any, extra expenditure on the part of the parish. Under the Catholic system, the "ungraded room" might well include also the types of pupils cared for by the classes in the questionnaire listed as opportunity classes, supplementary classes, auxiliary teaching, as well as those caring for the overage and defective children. However, no matter how necessary this addition to our Catholic schools may be, its introduction by a diocesan superintendent into the Catholic system is bound to prove a disastrous failure unless he has "special" teachers whom he can promote to the responsible position of teacher of these special classes. If the "ungraded room" is to do effective work, a primary and all-important requisite is that it be placed in charge of a teacher of exceptional ability and special training which will equip her for the unusually important and at the same time trying task that is confided to her care. The old notion that any kind of a teacher is good enough for the primary grade, an orphanage or for backward children is a misconception that has long since been abandoned by all intelligent educationalists and progressive school systems. Teachers of these special classes, even more than those of the primary grade work, require more than ordinary classroom skill. A kindly, sympathetic, patient and, at the same time, enthusiastic attitude is an all-essential requisite for such teachers. They must be the best trained teachers available and must have sufficient resourcefulness to adapt their instruction to the varying needs of the children entrusted to their care. Such a teacher should be well versed in the different phases of educational psychology and have a thorough understanding of its relation to child life. She is the school specialist whose duty it is to diagnose and provide the necessary educational treatment for the exceptional as well as for the handicapped normal child requiring special aid. Consequently she must be an expert in all of the common elementary school subjects and thoroughly versed in the best that modern educational methods can provide.

DONALD A. McLEAN.

## FOSSIL PEDIGREES

"By dint of such great efforts we succeeded only in piecing together genial romances more or less historical."—B. Grassi, *Prof. of Comparative Anatomy, Univ. of Rome, "La vita"* (1906), p. 227.

The palaeontological argument for evolution is based upon the observed *gradual approximation in type* of the earlier forms of life, as represented by the fossils still preserved in successive geological strata, to the later forms of life, as represented by the contemporary species constituting our present flora and fauna. Here the observed *distribution in time* supplements and confirms the argument drawn from mere *structural affinity*. Here we are no longer dealing with the *spatial gradation of contemporary forms*, arranged on a basis of greater or lesser similarity (the gradation whence the zoologist derives his argument for evolution), but with a *temporal gradation*, which is simultaneously a *morphological series* and an *historical record*. The lower sedimentary rocks contain specimens of organic life very unlike modern species, but, the higher we ascend in the geological strata, the more closely do the fossil forms resemble our present organisms. In fact, the closeness of resemblance is directly proportional to the proximity in time, and this seems to create a presumption that the later forms of life are the *modified descendants* of the earlier forms. Considered in the abstract, at least, such an argument is obviously more formidable than the purely anatomical argument based on the degrees of structural affinity observable in contemporary forms. It ought, therefore, to be extremely persuasive, provided, of course, it proceeds in rigorous accord with indubitably-established facts and rules out relentlessly the alloy of uncritical assumptions.

Here, likewise, we find the theory of transformism asserting its superiority over the theory of immutability, on the ground that evolutionism can furnish a *natural explanation* for the gradational distribution of fossil types in the geological strata, whereas the theory of permanence resorts, it is said, to a supernaturalism of reiterated "new creations" alternating with "catastrophic exterminations." Now, if this claim is valid, and it can be shown conclusively that Fixism is inevi-

tably committed to a postulate of superfluously numerous "creations," then the latter theory is shorn of all right to consideration by Occam's Razor: *Entia non sunt multiplicanda sine ratione*. It is rather difficult to conceive of the Creator as continually blotting out, and rewriting, the history of creation, as ruthlessly exterminating the organisms of one age, only to repopulate the earth subsequently with species differing but little from their extinct predecessors—*ad quid perditio haec?* Such procedure hardly comports with the continuity, regularity and irrevisable perfection to be expected in the works of that Divine Wisdom, which "reacheth . . . from end to end mightily and disposeth all things sweetly" (*Wisdom*, viii; 1), which "ordereth all things in measure, and number and weight" (*Wis.* xi; 21).

Wasmann, following in the steps of other evolutionists, has striven to saddle Fixism with the fatuity of *Catastrophism*, in order to facilitate its refutation, by rendering it indefensibly absurd. Nevertheless, in justice to the theory of Immutability, it must be admitted that *Catastrophism* is not its only form, but that there exists a more rational version of Fixism known as *Uniformitarianism*. "I find," says Huxley, "three more or less contradictory systems of geologic thought . . . standing side by side in Britain. I shall call one of them *Catastrophism*, another *Uniformitarianism*, the third *Evolutionism*" (*Lay Sermons*, p. 229). *Uniformitarian Fixism* is at one with *Evolutionism* in rejecting as undemonstrated and improbable the postulate of sweeping and reiterated cataclysms, preferring ordinary, to extraordinary, processes, as the basis of geological explanation. Hence it disagrees with *Evolutionism* only in its refusal to admit the possibility of *specific germinal change*. It readily concedes the occurrence of *environmentally-induced* modifications of considerable profundity, and is also prepared to admit *germinal* changes of the *varietal order*. The only kind of change, which it rejects, is *specific change*, and herein alone does it differ from *Transformism*. Renouncing the privilege of appealing to what is exceptional or miraculous, it confines its explanation to the sphere of natural laws and processes. Like Darwin himself, it ascribes the *origination* of organic life to a *single vivifying act* on the part of the Creator, an act that was *formative* rather than *creative*, because

the primal forms of life, whether few or many, were all evolved through Divine influence from *preexistent* inorganic matter. Unlike Darwin, it ascribes the *continuation* of organic life to generative processes that were *univocal* (*generationes univocae*), and not, *gradually equivocal* (*generationes paulatim aequivocae*). In a future article, we shall see that, in attributing the *initial formation* of species to a Divine act, neither Darwin nor the creationists exposed themselves to the charge of explaining the "natural" by means of the "miraculous." And, as for the process by which living forms were *continued* upon earth, the univocal reproductive process upheld by Fixism is more manifestly a *natural process* than the gradually-equivocal generation of variable inheritance hypothesized by the theory of Transmutation. The sole matter of dispute between the two views is whether the life-cycles of organisms are circles or spirals.

But all this, it will be said, is purely *negative*. Merely to refrain from any recourse to the extraordinary or the supernatural is by no means sufficient. "Natural explanations" must be explanatory as well as natural. Unless there be a simplification, a reduction of plurality to unity, a resolution of many particular problems into a common general problem, we have no explanation worthy of the name. Granting, therefore, that uniformitarian Fixism does not recur to the anomalous or the miraculous, it still lies open to the charge of failing in its function as an explanation by *multiplying origins in both space and time*. Transformism, on the contrary, is said to elucidate matters, in as much as it *unifies origins spatially and temporally*.

That Transformism successfully plausibleizes a *unification of origins in space*, is true only in a limited and relative sense. The most that can be said for the assumption, that resemblances rest on the principle of common inheritance, is that it permits of a *numerical reduction of origins*, but this numerical reduction will, by an intrinsic necessity, always fall short of *absolute unification*. The *monophyletic* derivation of all organic forms from one primordial cell or protoblast is a fantastic dream, for which, from the very nature of things, natural science does not, and can not, furnish even the semblance of an objective basis. The ground is cut from under our



feet, the moment we attempt to extend the principle of descent outside the limits of an organic phylum. The sole basis of inference is a group of uniformities, and, unless these uniformities predominate over the diversities, there can be no rational application of the principle of Transformism. Hence, the hypothesis, that organisms are consanguineous notwithstanding their differences, loses all value as a solution at the point where resemblances are outweighed by diversities. The transmutation assumed to have taken place must be never so complete as to have obliterated all recognizable vestiges of the common ancestral type. "Whenever," says Driesch, "the theory that, in spite of their diversities, the organisms are related by blood, is to be really useful for explanation, it must necessarily be assumed in every case that the steps of change, which have led the specific form A to become the specific form B, have been such as only to change *in part* that original form A. That is to say: the similarities between A and B must never be overshadowed by their diversities" (*Science and Philosophy of the Organism*, v. i, p. 254). When, therefore, the reverse is true and diversities are prevalent, we are left without clue or compass in the midst of a labyrinth of innumerable possibilities. Such are the limits imposed by the very nature of the evidence itself, and the scientists, who transgress these limits, by attempting to correlate the primary phyla, are in a class with those unconvincible geniuses, who continually besiege the Patent Office with schemes ever new and weird for realizing the chimera of "perpetual motion."

Thus scientific transformism is unable to simplify the problem beyond a certain irreducible plurality of forms, lesser only in degree than the plurality postulated by fixism. This being the case, the attempts of Wasmann and Dorlodot to prune the works of Creation with Occam's Razor are not only presumptuous, but precarious as well. *Qui nimis probat, nihil probat!* If it be unworthy of God to multiply organic origins in space, then *monophyletic descent* is the only possible alternative, and *polyphyletic transformism* falls under the same condemnation as fixism. Yet the polyphyletic theory of descent is that to which both Wasmann and Dorlodot subscribe, as it is, likewise, the only kind of transformism which science can ever hope to plausibleize. Besides, too close a shave with

Occam's Razor would eliminate creation altogether, since all theologians cheerfully admit that it was the result of free and unnecessary act on the part of God. When we apply our *rationes convenientiae* to the Divine operations, we must not make the mistake of applying them to the *Divine action itself* instead of the *created effects* of that action. We may be competent to discern disorder and irregularity in finite things, but we are wholly incompetent to prescribe rules for Divine conduct. To say that God is constrained by His infinite Wisdom to indirect, rather than direct, production, or that He must evolve a variety of forms out of living, rather than non-living matter, is to be guilty of ridiculous anthropomorphism. There is no *a priori* reason, founded upon the Divine attributes, which restricts God's creative action to the production of this, or that, number of primordial organisms, or which obliges him to endow primitive organisms with the power of transmutation.

But the fact that these *rationes convenientiae* fail to establish the *a priori* necessity of a unification of organic origins in space, does not imply that they are without value in suggesting the *unification of organic origins in time*. Order and regularity are not excluded by *spatial multiplicity*, but they may easily be excluded by the *incongruities of an irregular succession* of events. Indeterminism and chance are, indeed, inseparable from the course of Nature. There is in matter an unlimited potentiality, incommensurate with the limited efficacy of natural agencies. Hence it evades the absolute control of all finite factors and forces. But the anomalies and irregularities, which are contingent upon the limitation or frustration of *second causes* unable to impose an iron necessity upon evasive matter, are not referable to the *First Cause*, but rather to the finite efficacy of *second causes*. Such anomalies, therefore, in natural processes are not inconsistent with infinite wisdom and power on the part of the Creator. If, on the contrary, the anomaly occurs, not in the form of an accidental frustration of a natural agency, but in the form of a "new creation," the irregularity in question would then be referable to the Creator Himself, and such derogations of order are inadmissible, except as manifestations of the supernatural. In fact, the abrupt and capricious insertion of a

"new creation" into an order already constituted, say, for instance, of the Angiosperms in the Comanchian period, or of mammals in the Tertiary, would be out of harmony with both reason and revelation. Unless there is a positive reason for supposing the contrary, we must presume that, subsequent to the primordial constitution of things, the Divine influence upon the world has been *concurrent* rather than *revolutionizing*. Hence a theory of origins, compatible with the *simultaneous* "creation" of primal organisms, is decidedly preferable to a theory, which involves *successive* "creations" at random. That Transformism dispenses with the need of assuming a succession of "creative" acts, is perfectly obvious, and, unless Fixism can emulate its rival system in this respect, it cannot expect to receive serious attention.

But once Fixism assumes the simultaneousness of organic origins, it encounters, in the *absence of modern organic types from ancient geological strata*, a new and formidable difficulty. Cuvier, who was loath to accept the idea of successive "creations," sought to explain this phenomenon by postulating *catastrophes* followed by wholesale *migrations* of the forms, which had escaped extinction. To invoke gratuitously, however, the extraordinary and the improbable for purposes of explanation, is an expedient, which natural science is justified in refusing to sanction. Nor does the appeal to the *incompleteness of the geological record* offer a more satisfactory solution. It is tax enough, as we shall see, upon our credulity, when the Transformist seeks to account thereby for the *absence of intermediate types*, but to account in this fashion for the absence of palaeozoic Angiosperms and mammals is asking us to believe the all-but-incredible. It would not, therefore, be advisable for the Fixist to appropriate the line of defense suggested for him by Bateson—"It has been asked how do you *know* for instance that there were no mammals in Palaeozoic times? May there not have been mammals somewhere on the earth though no vestige of them has come down to us? We may feel confident there were no mammals then, but are we sure? In very ancient rocks most of the great orders of animals are represented. The absence of the others might by no great stress of imagination be ascribed to accidental circumstances." But the sudden rise of the Angio-

sperms in the early part of the Mesozoic era is an instance of *de novo* origin that is not so easily explained away. Hence Bateson continues: "Happily, however, there is one example of which we can be sure. There were no Angiosperms—that is to say 'higher plants' with protected seeds—in the carboniferous epoch. Of that age we have abundant remains of a world wide and rich flora. The Angiosperms are cosmopolitan. By their means of dispersal they must immediately have become so. Their remains are very readily preserved. If they had been in existence on the earth in carboniferous times they must have been present with the carboniferous plants, and must have been preserved with them. Hence we may be sure that they did appear on earth since those times. We are not certain, using certain in the strict sense, that Angiosperms are the lineal descendants of the carboniferous plants, but it is much easier to believe that they are than that they are not" (*Science*, Jan. 20, 1922, p. 58).

It would thus appear, that not all the organic types of either the plant, or the animal, kingdom are of equal antiquity, and that the belated rise of unprecedented forms has the status of an approximate certainty, wherewith every theory of origins must inevitably reckon. How, then, is the Fixist to reconcile this *successive appearance* of organisms with the *simultaneous* "creation" advocated by St. Augustine and St. Thomas of Aquin? Unless there be *some other gradual process besides transmutation*, to bridge the interval between the creative *fiat* and the *eventual appearance* of modern types, there seems to be no escape from the dilemma.

This brings us to St. Augustine's theory of the *evolution of organic life from inorganic matter*, which Dorlodot sophistically construes as supporting the theory of *descent*. According to St. Augustine, for whose view the Angelic Doctor expressed a deliberate preference, the creation of the corporeal world was the result of a *single creative act*, having an *immediate effect* in the case of *minerals*, and a *remote or postponed effect* in the case of *plants and animals* (cf. *De Genesi ad litteram*, lib. V, c. 5). Living beings, therefore, were created, not *in actuality*, but *in germ*. God imparted to the elements the power of producing the various plants and animals in their proper time and place. Hence living beings were created

*causally* rather than *formally*, by the establishment of *causal mechanisms* or *natural agencies* especially ordained to bring about the *initial formation* of the ancestral forms of life. The Divine act initiating these "natural processes" (*rationes seminales, rationes causales*) in *inorganic*, and not in *living*, matter, was instantaneous, but the processes, which terminated in the *formation* of plants and animals, in their appointed time and place, were in themselves *gradual* and *successive*. Thus by an influx of Divine power the earth was made pregnant with the promise of every form of life—"Sicut matres gravidae sunt foetibus, sic ipse mundus est gravidus causis nascentium" (Augustine, lib. III *de Trinitate*, c. 9).

By reason of this doctrine, the Louvain professor claims that St. Augustine was an *evolutionist*, and so indeed, he was, if by evolution is meant a *gradual production of organisms from inorganic matter*. But if, on the contrary, by evolution is meant a progressive differentiation and multiplication of organic species *by transmutation of preexistent forms of life*, or, in other words, if evolution is taken in its usual sense as synonym for *transformism*, then nothing could be more absurdly anachronistic than to ascribe the doctrine to St. Augustine. The subject of the *gradual process* postulated by the latter was, not *living*, but *inorganic, matter*, and the process was conceived as leading to the *formation*, and not the *transformation*, of species. The idea of *variable inheritance* did not occur to St. Augustine, and he conceived organisms, once they were in existence, as being propagated exclusively by *univocal reproduction* (*generatio univoca*). It is the Fixist, therefore, rather than the Transformist, who is entitled to exploit the Augustinian hypothesis. In fact, it is only the vicious ambiguity and unlimited elasticity of the term *evolution*, which avail to extenuate the astounding confusion of ideas and total lack of historic sense, that can bracket together under a common term the ideology of Darwin and the view of St. Augustine.

BARRY O'TOOLE.

(To be continued)



## EDUCATION IN NOVA SCOTIA BEFORE 1811

(Continued)

Another school of the same nature but of humbler pretension was advertised in the same paper on March 26th of the same year:

Reading school for children kept, & gold & silver lace cleaned & all sorts of silk also mournings stiffened by Elizabeth Render near Mr. Tutty's new house on Barrington St.<sup>123</sup>

A private school offering a course rather encyclopedic in scope was advertised in the issue of the *Halifax Gazette* for April 6th, 1752:

At the Academy in Grafton Street. Young men are speedily instructed & well grounded in the true art of spelling by rules short & easy but expressive & comprehensible to almost the youngest capacity. They are likewise taught reading writing arithmetic, French, Latin & Dancing, Algebra, Geometry Trigonometry both plain and spherical the mensuration of Planes and Solids Surveying, gauging Navigation Astronomy taught by Trigonometry or without any at all by a method more concise than can be effected by Trig, & much more easy to comprehend by an ordinary capacity, as the great & learned Mathematician Mr. Whiston hath testified & may be proved for the satisfaction of any who doubt by me Henry Merton.

N. B. Young ladies as well as Gents taught dancing every Wed. & Sat. afternoon.<sup>124</sup>

Although newspaper files for many years after contain no further notices of this description it seems very probable that private schools, not publicly advertised, existed throughout the city in the meanwhile. One fact corroborative of this opinion consists in the number of permits to teach issued by the Governor and Bishop before the passage of the school law of 1766. The Governor's commission book shows that six licenses to teach passed under the great seal of the province during that period. While some of those schoolmasters, no doubt, followed their avocation in some of the outlying townships some of them remained in the city. Daniel Shatford's

<sup>123</sup>*Ibid.*, March 26, 1752.

<sup>124</sup>*Ibid.*, April 6, 1752.

school, for instance, was a feature in the educational life of Halifax until his death in 1774.<sup>125</sup>

What was accomplished educationally in Nova Scotia during this period was not extensive. Until 1766 Halifax and Lunenburg were the only centers of population in the province where the need of schools and teachers was really felt. In the remoter parts of the province adjoining the Bay of Fundy and vicinity, in consequence of the efforts of Governor Lawrence, extensive areas were already being taken up by immigrants from the New England colonies and from Protestant Ireland. But before 1766 little was done in the way of school establishment in these districts.

By the removal of the French in 1755 the inland sections of Nova Scotia were left practically deserted. Even while in the country the Acadians, as we have seen, attracted little attention educationally except in so far as their conversion was considered from time to time. An able clergyman of theirs, the Abbé Maillard, was their spiritual adviser for many years. He was in good standing with the administrators being in the latter part of his career in receipt of a stipend of one hundred pounds from the Council at Halifax.<sup>126</sup> His knowledge of the Micmac dialect and his production of a Micmac grammar and dictionary were regarded as remarkable achievements of the time.

In the principal settlement, Halifax, private schools combined with home instruction provided facilities for mental improvement for the better situated class of children. For the more ambitious of the poorer sort means of acquiring an elemental education was afforded by the Orphan School. In general principle, the tutorial system in vogue in Halifax at this time represented the transfer to Nova Scotia of ideals in educational method then in general observance in England.

Educationally the most noteworthy issue of the period was the development of a school program for the province. Unfortunately for future school expansion it made education a monopoly. The educational intolerance it engendered and the animosity and dissatisfaction it created gave rise to many

<sup>125</sup>*Public Records of Nova Scotia*, Vol. 165.

<sup>126</sup>*Reports on the Canadian Archives*, 1894, p. 288.

a sharp discussion before its effects were finally obliterated from the school life of Nova Scotia. Its influence was still apparent well on into the middle of the last century.

A PERIOD OF SETTLEMENT AND EDUCATIONAL ORGANIZATION  
1766—1780

The settlement of Halifax, although constituting a landmark in the history of Nova Scotia, did not materially assist in the development of the outlying parts of the province. The only evidence of Britain's effort to people Nova Scotia a decade afterwards was to be seen in the settlement at Halifax, the few families stationed at Canso, the German colony at Lunenburg, and the garrison at Annapolis. The interior of the country was yet untouched and the prospect of Nova Scotia becoming a settled colony was even then small.<sup>127</sup> This gloomy outlook underwent some transformation, however, in the few succeeding years by the application of an effective settlement policy by Governor Lawrence.

Following the removal of the Acadian French, Lawrence, in 1758, sent agents amongst the colonists of New England inviting them to the lands lately vacated by the French planters in the vicinity of the Bay of Fundy and Minas Basin.<sup>128</sup> He also issued an appeal for settlers from abroad and proclaimed the policy to be observed in making grants of land in every county and township into which he proposed to divide the unoccupied lands. His plan was to apportion the land in townships of 100,000 acres each in which allotments were obtainable by prospective settlers in either large or small parcel. In some instances the king's mandamus was issued for areas, ten, twenty or more thousand acres in extent.<sup>129</sup>

As a result of the application of those measures there was in the year 1763 a sprinkling of population along the coastline from Halifax westward to Cape Sable and up the shore of the Bay of Fundy to the isthmus of Chignecto. Lunenburg comprising the three townships, Lunenburg, Chester and New Dublin, had a population of about 1,600 people; Queens County

<sup>127</sup>*Public Records of Nova Scotia*, Vol. 223, Doc. 117.

<sup>128</sup>Akins, Thomas B., *A Sketch of the Rise and Progress of the Church of England*, etc., p. 31.

<sup>129</sup>*Public Records of Nova Scotia*, Vol. 223, Doc. 117; Vol. 346, Doc. 10.

had 200 families in its three townships, Liverpool, Barrington and Yarmouth; Annapolis County containing two townships—Annapolis and Granville—had about 800 settlers; the townships of Horton, Cornwallis, Falmouth and Newport forming Kings County had a combined population of 2,000. Truro Township was occupied by 53 proprietors and Onslow by 52. The shore from Tatamagouche to Canso was uninhabited and the coast from the latter place to Lawrence Town was known only to coasters and transient fishermen. The town of Halifax itself had at the same date 2,500 inhabitants.<sup>120</sup>

*The School Lands.*—In most of the townships laid out under Lawrence's direction lands were appropriated, in conjunction with reservations for church purposes, for the maintenance of a school and the support of a schoolmaster. By the year 1785 the school-land reservations in 31 townships of the province aggregated 12,000 acres.<sup>121</sup> A list indicating the location of most of these reservations and the year in which they were made follows:<sup>122</sup>

1759, 600 acres reserved at Chester  
 1761, 600 acres reserved at Horton  
 1761, 600 acres reserved at Newport  
 1761, 400 acres reserved at Falmouth  
 1761, 400 acres reserved at Cornwallis  
 1763, 500 acres reserved at Amherst  
 1765, 500 acres reserved at Jeddore  
 1765, 500 acres reserved at Truro  
 1765, 500 acres reserved at Onslow  
 1765, 500 acres reserved at Londonderry  
 1765, 500 acres reserved at Granville  
 1767, 500 acres reserved at Barrington  
 1772, 500 acres reserved at Annapolis  
 1782, 400 acres reserved at Windsor  
 1784, 344 acres reserved at Shelburne  
 1784, 500 acres reserved at Country Harbor  
 1784, 500 acres reserved at Liverpool  
 1784, 400 acres reserved at Lunenburg  
 1784, 600 acres reserved at Sissibo.

<sup>120</sup>*Ibid.*, Vol. 222, Doc. 12; *Reports on Canadian Archives*, 1904, p. 220.

<sup>121</sup>*Public Records of Nova Scotia*, Vol. 438, Doc. 58; Pascoe, C. F., *op. cit.*, p. 119.

<sup>122</sup>*Public Records of Nova Scotia*, Vol. 434, Doc. 1.

Additional grants were made from time to time and occasionally the area of the old reservations increased. For the support of King's College numerous tracts of varying extent were reserved in different parts of the province. In 1788, 402 acres were set apart for school purposes at Digby, and in 1792, 400 acres at Dartmouth. The school lot at Sissibo (Weymouth) was enlarged to 600 acres in 1803, and in 1810, 520 acres were appropriated for school purposes at Yarmouth.<sup>133</sup> By surveys conducted in 1813 previous land grants for schools were supplemented by an addition of 4,625 acres comprising tracts in twelve settlements in different parts of the province.<sup>134</sup> These latter parcels of land were made in favor of the Chief Justice of the province to be held in trust by the Bishop and the Secretary.

These land concessions for school purposes were made in conformity with the agreement of the Lords of Trade with the S. P. G. in 1749; the Royal Orders issued to Governor Cornwallis in 1749, and the more recent instructions given Governor Lawrence in 1756 authorizing him to reserve "a particular spot in or near each town for the building of a church and four hundred acres adjacent thereto for the maintenance of a minister and two hundred acres for a schoolmaster,"<sup>135</sup> and to retain, likewise, over and above the stated amount, one hundred acres in each township free of quit rent for ten years, for the use of all schoolmasters sent out by the Society.<sup>136</sup> Prior to 1766 ministers of the Church of England exercised a sort of guardianship over the school plots lying in their respective parishes pending their occupation by duly appointed teachers.

But because of a school law passed by the Nova Scotia Legislature in that year administration of all school lands in the province was vested in a board of trustees endowed with corporate powers. Usually the ministers of the parishes in which the lands were situated and the church wardens were named trustees. From this circumstance, partly, the view came to prevail that the original intention was to reserve these lands

<sup>133</sup>*Ibid.*, Vol. 434, Doc. 1.

<sup>134</sup>*Ibid.*

<sup>135</sup>*Ibid.*, Vol. 348, Doc. 11.

<sup>136</sup>*Ibid.*

exclusively for the benefit of S. P. G. teachers although there had been no express agreement to that effect. The school lands were, in fact, eventually regarded by the Society as being part of the church lands and in some cases, as for instance at Yarmouth, they were sold and the proceeds applied for the use of the parish church.<sup>137</sup> During the first half of the nineteenth century when the educational system of the province was undergoing a reorganization and the tendency was to divest it of its denominational character the school lands were a source of great annoyance to the Legislature. Proposals were made at various times to appropriate them for general educational purposes but on every occasion the S. P. G. vigorously resisted such attempts.

The authority reserved to the Lord Bishop of London to verify all permits to teach in Nova Scotia, when applied, was a means of confining that privilege to persons professing the creed of the Established Church and thereby limiting to schoolmasters of that religious denomination exclusive enjoyment of lands reserved for school purposes. Throughout the eighteenth century there is not an instance to be found in which any such license was granted to any other than a schoolmaster employed by the Society.<sup>138</sup>

In those townships in which the school lands remained unoccupied an additional difficulty was created by squatters who from time to time established themselves upon these reserves and protested when their eviction was attempted. Contentions resulting from this circumstance were frequently referred to the administration at Halifax for adjudication—notably the difficulty that arose in connection with the appointment of Mr. Fullerton, teacher to Horton township, in 1791,<sup>139</sup> and the controversy that ensued in 1802 when it was attempted to expel squatters who had settled on the school reservations at Weymouth.<sup>140</sup>

The school law of 1811, although it indicated the drift toward non-denominational schools, made no attempt to make new disposal of the school lands; neither did the more com-

<sup>137</sup>Brown, George S., *op. cit.*, p. 60.

<sup>138</sup>*Public Records of Nova Scotia*, Vol. 438, Doc. 58.

<sup>139</sup>*Ibid.*, Vol. 411, Doc. 21.

<sup>140</sup>*Ibid.*, Vol. 396B.



prehensive laws of 1826 and 1832. But when the school grants of 1813 were made an arrangement was contracted whereby they came under the control of the Bishop of the diocese and two trustees of the township in which they were located.<sup>141</sup> They were administered in this manner until 1838 when it was contended in the Nova Scotia Legislature that, though the church and clergy lands might be retained for the sole use of the Church of England and its ministers, the school lands should revert to public control and might lawfully be applied to general educational purposes. Founded on this assumption, resolutions were made to alienate these lands from the authority of the S. P. G. and given hearings in the Assembly.<sup>142</sup>

The matter was brought fairly before the Imperial Government in 1839 when the Provincial Legislature passed "An Act to Provide for the selection and appointment of Trustees of Lands, granted, or otherwise allotted, as School Lands, or for Schools in this Province." The measure provided for the appointment of three trustees in every township and district "to take possession of all such lands, in or by any grant or grants, reserved, granted or set apart for Schools, or for the use of Schools, or as the School Lot, or as School Lands, and to improve the same, and to Lease the same for any term not exceeding Twenty-one years, to the best advantage, and to pay and apply the rents and profits of any such Lands, in the Education of Poor Children, or otherwise, to and for the use and benefit of Schools in such Township or District."<sup>143</sup> A clause was inserted stipulating that nothing in the act was to be construed so as to invalidate any lease on school lands which had already undergone legal execution.

PATRICK WILFRID THIBEAU.

(To be continued)

<sup>141</sup>Eaton, Arthur W. H., *The History of Kings County, Nova Scotia*, Salem, Mass., The Salem Press Company, 1910, p. 269.

<sup>142</sup>Akins, Thomas B., *A Sketch of the Rise and Progress, etc.*, pp. 31-32. Pascoe, C. F., *op. cit.*, p. 122.

<sup>143</sup>*Laws and Statutes of Nova Scotia, 1836-1840*, c. 32.

## CLASSICAL SECTION

Inquiries on any phase of the teaching of the classics are earnestly sought by the editor of this section. If these questions are of sufficient general interest, they will be answered in these columns, otherwise by correspondence. Teachers of the classics are also urged to send us such information as devices, etc., which they have evolved through their own experience and may wish to place at the disposal of others.

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### THE HIGH SCHOOL LATIN LIBRARY

1. Miscellaneous General Works. (REVIEW for September.)
2. Dictionaries and Grammars. (REVIEW for October.)
3. Manners and Customs.

\*Johnston, H. W., *The Private Life of the Romans*. Scott, Foresman and Co.

Fowler, W. W., *Social Life at Rome in the Age of Cicero*. Macmillan.

\*Friedländer, L., *Roman Life and Manners under the Early Empire*. 4 vols. E. P. Dutton and Co.

Abbott, F. F., *Society and Politics in Ancient Rome*. Charles Scribner's Sons.

Abbott, F. F., *The Common People of Ancient Rome*. Charles Scribner's Sons.

Petrie, A., *Roman History, Literature and Antiquities: an Introduction*. Oxford University Press.

\*Preston and D'Ooge, *The Private Life of the Romans*. Benj. H. Sanborn and Co.

Wilkins, A. S., *Roman Education*. Macmillan.

Each of the works listed above is highly desirable as having at least a little information not found in any of the others. The work by Petrie, however, is very brief, almost to the degree of being a mere outline.

We have marked the works of Johnston, Preston, D'Ooge, and Friedländer as for immediate purchase by reason of their comprehensiveness. The other works deal with special phases of Roman manners and customs.

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The formal investigation of the condition of classical studies

in our schools, which has been carried on by the American Classical League for the last two years, is about over. We are told that a comprehensive report, probably in two volumes, will be prepared by the American Classical League and published by the General Education Board.

The American Classical League, however, has no illusions about the tendency of human nature thoroughly to read long reports and to make full application of the information obtained. It realizes that the results of the investigation must be kept constantly before the teacher's mind and must be exhibited on all sides at least for a number of years, if the maximum of good is to result. Accordingly, the League proposes to establish for a period of two years a Service Bureau for Classical Teachers at Teachers College, Columbia University. The work will be organized and directed by Frances Ellis Sabin, formerly of the University of Wisconsin, who will be assisted by a committee of teachers and other persons capable of furnishing information on specific points. A detailed article is promised for a later date by the *Classical Journal*, describing the aim and proposed activities of the bureau. A brief and tentative outline, adapted from the October number of the *Classical Journal*, is as follows:

#### I. AIM

To serve as a clearing house for the exchange of ideas on the teaching of Latin and Greek in the secondary schools.

#### II. PROPOSED ACTIVITIES

1. Collecting and arranging in suitable form such material as may prove of value to classical teachers and others interested in Latin and Greek. This material may be classified as follows:

(a) Professional information on such points as college requirements; statistics concerning Latin and Greek; tests and measurements; courses of study, etc.

(b) Articles, pamphlets, and books, non-pedagogical in their character, which add to the teacher's knowledge of the subject matter of the secondary Latin and Greek courses.

(c) Methods of teaching and suggestions for classroom procedure in general.

(d) Material equipment, such as books, pictures, slides, games, maps, etc.

(e) Miscellaneous material such as that dealing with classical clubs, publicity, committee activities, contributions from various schools along lines in which both pupils and teachers may be interested, etc.

2. Distributing certain parts of the material listed above in such form and to such an extent as may prove feasible.

3. Conducting a Correspondence Department for an exchange of ideas with teachers, principals, pupils, and persons in general who are interested in the work of the Bureau; in particular, for answering requests from young teachers for advice or specific help.

Similar work is already being done by individuals and the departments of classics in several state universities. The greater number of teachers of the classics, however, are still not in touch with such agencies. Furthermore the new bureau promises through superior organizations to offer everyone much better service than they have received elsewhere thus far.

It is worthy of note that the Catholic Educational Association heartily endorsed the work of the American Classical League in conducting its investigation. It is hoped that this plan for gaining the full benefit of the investigation will likewise be supported by the C. E. A.

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One of the serious causes for the dull Latin class is the teacher of very limited knowledge of the Latin authors as literature; the teacher who has read very thoroughly such Latin as she must teach, but has not considered it necessary to read a line more. The genuine interest of such a teacher in her subject is certainly dead, and this lack of vitality must perforce be present in the classroom. Professor Chas. Knapp has said something to this effect: that if a teacher of Latin should ask his advice as to which of two possible courses, Vergil or Plautus, she should take in a summer school, neither of which she had had before, he would advise the course in Plautus, because the teacher must necessarily get the Vergil some day, but the opportunity to increase her knowledge of the literature with a study of Plautus might never be given again.

Some teachers, however, have the true spirit, but, under the

pressure of many duties, need a definite stimulus. Hence a new movement for the benefit of the teacher of the classics—classical reading circles or leagues. The teachers of New York State have enjoyed the benefits of such a league, as conducted by Professor D. B. Durham, Hamilton College, Clinton, N. Y., under the auspices of the State Classical Association, and now the Classical Association of the Middle West and South has started a similar movement under the direction of A. M. Rovelstad, Luther College, Decorah, Iowa.

Courses of reading are outlined to meet all possible varieties of applicants, and a system of directing and checking up has been carefully worked out. Needless to say, this work carries with it no academic credit of any kind, but is assumed through a genuine and lively interest in the subject. Any teacher may apply for work with either group.

The following advice is given in this connection by the Classical Association of the Middle West and South to teachers of Latin who have no knowledge of Greek: "It is very desirable that they take up the study of Elementary Greek as soon as possible in connection with some college or university, either in residence or by correspondence. Likewise, they would find the study of standard translations of Greek masterpieces very stimulating to their work in Latin."

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Why are not the almost universal requirements in reading for the second, third, and fourth year cut down? We cannot cover the ground thoroughly. Such in substance are the persistent complaints from certain of our teachers of Latin.

Such remarks, we dare say, are from teachers who have failed to understand the true aims of any course in a Latin author. A common erroneous notion is that the teacher should have plenty of time for a complete analysis of the Latin read with several careful reviews. Such procedure usually results in an extended and tedious exercise of the memory. The student on examination remembers that the teacher told him that this ablative was of such a kind, and this subjunctive of this sort, etc., but he is unconscious of any possibility of reaching a conclusion by his own powers of reasoning. The pupil who is subjected to such a course may derive some disciplinary value from his study of Latin, but he has missed a valuable

training in scientific method of thought and has lost all the possible cultural benefit to be derived from an extended and intelligent study of literary masterpieces.

In teaching the regular courses of the high school in Caesar, Cicero, and Vergil, the teacher should have three aims in mind:

1. To increase the pupil's Latin vocabulary by the five hundred most common new words in the author read;
2. To perfect the student's knowledge of Latin syntax; and
3. To familiarize the class with the literary style of the author.

The new words which are to be learned as a part of the student's permanent Latin vocabulary should be emphasized and drilled as they appear in the reading. There are several published lists of such words for the entire high school course, which the teacher may procure for her own guidance. The writer will gladly give full particulars regarding these lists, if by chance any teacher does not know them.

The work in syntax consists of a large amount of parsing, and also Latin "composition" for at least the equivalent of one recitation a week. The parsing of the Latin text should at first be complete. Nothing is to be omitted or overlooked. However, as the school year advances, much of this can be dispensed with, according to the progress of the class.

The third aim is to be reached only by reading a large amount of the text. Some review is desirable, especially at the beginning of the year, but the teacher should always strive to push ahead. Sight reading in class will help out, and a gradual elimination of a part of the parsing will enable one to cover more and more ground daily. All this will enliven the work of the classroom, especially for the serious students.

If the teacher will proceed as indicated above, we feel sure that at least the greater part of the assignments for the various years can be covered properly. If a small portion still remains to be completed at the end of the year the class should be able to handle satisfactorily any reasonable examination from the section not studied. In fact it has often been urged that the examinations in Latin should all be taken from a portion of the author never before translated, with due regard, however, to the elimination of all new or uncommon words. But this



can be done only when teachers realize that teaching a Latin author is not setting feats for the memory, but the developing of some real knowledge of Latin.

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Announcement is made of the two latest publications of the American Classical League.

1. The New Establishment of the Classics in the Secondary Schools of France, a paper in three parts:

(a) Editorial on "The Classics in France," reprinted from *The New York Times*, June 17, 1923.

(b) Complete Text of Report of M. Leon Berard, Minister of Public Instruction in France.

(c) Complete Text of the Decree of May 3, 1923.

2. Shall We Continue Latin and Greek in Our Schools? by John J. Tigert, United States Commissioner of Education.

The League also has ready for distribution addresses by President Calvin Coolidge, Secretaries Hughes and Hoover, and statements by Presidents Wilson, Taft, and Roosevelt on behalf of Classical Education.

ROY J. DEFERRARI, PH.D.

## AFFILIATED HIGH SCHOOL AND COLLEGE SECTION

At the request of the Committee on Affiliation a section is herewith opened in the REVIEW to be devoted to the interests of the colleges and the high schools affiliated to the Catholic University of America. It will contain the official announcements and provide opportunity for the discussion of problems relative to and growing out of the process of affiliation. It will also contain news items of general interest, and, it is hoped, elicit from the teachers their views upon and experiences with the methods employed in teaching the various branches. The Committee on Affiliation has already acquainted the affiliated institutions with this arrangement. The REVIEW cordially offers this portion of its pages in the hope that it may render wider service in our common cause.

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### OFFICIAL

The dependence of English Literature on Latin Literature is almost axiomatic. The importance of this fact tends to assume greater force after the student of the classics has, during his first two or three years acquired a firm grasp of Latin as a language. It is then during the fourth year of the study of Latin that, along side of the disciplinary aims, namely keenness of observation, strength of judgment and conciseness of expression, the literary and historical aims must be recognized. There has always been a more or less vague provision made for these two aims in the teaching of Latin but not until the past few years have they received the attention they deserve.

It is from the content side rather than from the structure side of the language that the force and value of these aims are derived. The choice of materials, their variety as to style, diction and content are the determinants which will contribute most in making these aims of practical value. Authors and their works, which have been utilized as models, source materials or less direct aids in much of our English Literature will naturally be selected from the Literature of the Latins.

Preeminent among the Latin sources for the development of literary appreciation, the work of Vergil will ever remain. He has been the guide and model of the modern masters in all

lands and tongues. What, "The Mantuan" did for Dante he has likewise proportionately accomplished for men of lesser genius and literary worth. As an aid then in helping to develop a taste for the true, the noble and the beautiful in literature and especially in poetry, the work of Vergil will always claim a position of first rank. To assist the pupil in the task of developing a real love for the treasures of Vergil, to aid him in grasping the sublime concepts of the Aeneid and of acquiring a familiarity with the vocabulary of Epic Poetry, the following portions of Ovid have been selected. They will serve also in giving the pupil an introduction to another important factor in English Literature, namely Roman and Greek Mythology. This is a distinct gain, for experience has shown that much of our English Literature has little or no appeal to the youthful student, because of his inability to understand the mythological references.

For these reasons as well as to meet the entrance requirements of many of the colleges affiliated with the University the outline of Latin IV as found in the Syllabus on Affiliation will be modified as follows:

*For 1924 and 1925*

*Ovid—Metamorphoses*, Book III, lines 1-137: (Cadmus); Book IV lines 55-166 (Pyramus and Thisbe); Book IV, lines 663-764 (Perseus and Andromeda); Book VI, lines 165-312 (Niobe); Book VIII, lines 183-235 (Daedalus and Scarus); Book X, lines 1-77 (Orpheus and Eurydice); Book XI, lines 85-145 (Midas).

*Vergil—Aeneid*, Books I to III, V to VI.

*For 1926, 1927, 1928*

*Ovid—Metamorphoses*, Book I, lines 313-415 (Deucalion and Pyrrha); Book II, lines 1-328 (Phaethon); Book VII, lines 1-158 (The Golden Fleece); Book VIII, 616-724 (Philemon and Baucis); Book X, lines 560-680 (Atalanta's Race).

*Vergil—Aeneid*, Books I to III, V to VI.

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HISTORY, FIRST YEAR

We have received a number of letters recently, relative to the arrangement of the work in History as outlined in the Syllabus on Affiliation. Most of these have come from the schools which were affiliated during the past year. A few have been received from teachers who have just begun the work of teach-

ing History. The chief inquiry in these letters is: Why begin the study of History in the high school with the Christian Era, and not, as is usually done, with the Ancient Period?

The answer to this question may be stated as follows: The Committee on Affiliation adopted this arrangement because, in its judgment, it was to the greater advantage of the pupils. It has long been realized that the older manner of dividing History, based as it is on mere chronology, has not, as far as the first year is concerned, met with satisfactory results. The chief defect was that the children were forced to memorize much that was meaningless to them. An analysis of the situation showed that the pupil entering high school has not developed a historical sense; that is, when a child leaves the grades he has not a sufficient background of historical facts upon which to build what is commonly known as a historical sense. To meet this situation it was decided to employ his knowledge of Religion as the basis for the development of historical sense. The child knows Our Lord and His Church through the training he has received at home, in his attendance at Divine Services in church and in the classes of religion as carried on in the grade school. By employing this knowledge as a basis, and beginning with the Christian Era, the teacher places the historical center where it ought to be, namely, "When the fullness of time had come."

After the study of the first year as outlined in the syllabus the pupil is prepared to take up ancient history in the second year with greater ease and comprehension. A like result is noticeable in the other years of history.

In conclusion, then, we can say that in outlining the first year of history the Committee on Affiliation had in mind the welfare of the students of the affiliated high school; the needs and capacities of the developing pupil as seen by them who dictated the arrangement. It was not the mature mind and its logical processes that guided the committee but rather the accepted principles of psychology as applied to the teaching of the high school branches. It is indeed gratifying to see that the writers of our high school histories are gradually freeing themselves from the stereotyped chronological order and in consequence producing volumes that are really textbooks in every sense of the term.

## EDUCATIONAL NOTES

### WORK OF THE DIOCESAN SUPERINTENDENTS

The ever-widening scope of Catholic educational effort becomes more and more manifest when viewed in the light of first-hand authentic reports of Diocesan School Superintendents describing the various features of educational progress being made, or attempted, in several sections of the country.

*Catholic High Schools.*—While many of the dioceses are confidently looking forward to the time when the establishing of Catholic free high schools will be an ordinary, commonplace unit of our educational system, circumstances in many places are not yet financially favorable to justify an immediate experiment. Good tidings, however, have come from some sources. The Diocese of Albany reports the opening of a new Central Catholic High School in Troy. This institution of secondary learning has been designed to furnish Catholic training to grammar school graduates in Troy, Watervliet and Green Island; it is staffed by the Sisters of St. Joseph, Sisters of Mercy, and a complement of lay professors.

The high cost of construction has deterred the ecclesiastical authorities in Brooklyn from entering at once upon the work of building central high schools, but plans for four structures have been carefully prepared and their speedy, concrete realization awaits only a betterment of economic conditions. Five diocesan high school extensions, however, will be opened for girls this fall; some will be feeders for the larger high schools that are to be built.

*Summer Schools, Teachers' Conferences, State Certification.*—One of the unmistakable signs of Catholic educational progress is the enthusiasm displayed and the efforts expended by our teachers to make themselves more proficient in their exalted calling. No labor is too arduous to assume, provided the undertaking promises some ultimate benefit to the children taught.

Over 900 teachers, representing the twenty-nine religious communities conducting schools in the Boston Archdiocese, attended the Fourteenth Annual Institute, held August 20 to 24. The program, arranged by the Diocesan Supervisor of Schools, Reverend Augustine F. Hickey, S.T.L., consisted of fifteen lectures in psychology by Reverend Charles W. Lyons,

S.J., of Boston College, and additional lectures by Right Reverend Monsignor Joseph F. McGlinchey and Reverend George P. O'Connor, of Boston, and Reverend William F. Lawlor, of Newark, N. J.

In the Diocese of Newark, N. J., Summer School Courses were conducted at the Mother houses of the Sisters of Charity, Convent Station; Sisters of St. Dominic, Caldwell; Sisters of St. Benedict, Elizabeth; and the Felician Sisters, Lodi. About 700 Sisters availed themselves of the opportunities afforded by these courses, and through the successful passing of subsequent examinations secured academic credits toward state certification.

Last year 400 lay teachers, engaged in the parish schools of the New York Archdiocese, took courses of lectures on Methods, School Management, and Principles of Education, at four centers in New York City. The lectures were given as Extension Courses by Manhattan College and the College of Mt. St. Vincent. Examinations in the various subjects followed and credits awarded to the successful candidates.

In the Diocese of Pittsburgh the Normal School for the training of teachers, conducted under the auspices of the Knights of Columbus, has been granted full recognition by the State Department of Education at Harrisburg, Pa. High school and normal school credits granted by the school are accepted by the state. Last year the school had an enrolment of more than 600 Sisters. Many of the Sisters in the diocese have applied for and received state certificates entitling the holder to teach in any elementary school of the commonwealth.

*Miscellaneous.*—From Brooklyn comes the news that a Catholic school for negro children will be opened this fall at St. Peter Claver's. The Sisters of the Blessed Sacrament, Cornwells, Pa., who have been doing social service work in this parish, since September, 1922, will be in charge of the school.

Reverend Father Hald, Associate Superintendent of Schools, Brooklyn, expects soon to issue a list of approved textbooks—it will be an open list.

A new course of study will be in the hands of the teaching staff of the New York Archdiocese by February 1, 1924.

REV. WILLIAM F. LAWLOR,  
*Editor, Superintendent's Section.*



## EDUCATIONAL PERIODICALS FOR OCTOBER

*Catholic School Interests* (October) : Sister Josephits Maria, S.S.J., describes the Arlington Plan of "Grouping Children by Abilities." Other interesting contributions are "Better Eyes Make Better School Children," by William M. Carhart, M.D., and "Adjustments in Reading to Different Types of Material," by Rev. John A. O'Brien.

*Catholic School Journal* (October) : Rev. C. Bruehl, Ph.D., contributes a thoughtful article on the "Teaching of Religion." He emphasizes the truth that learning is an active process and indicates that the failure of religious instruction is frequently due to the mistake of trying to put ready-made ideas into the child's mind. Other articles of interest are "The Lust of the Flesh," by Brother Leo; "Purely Secular Education is Unphilosophical," by Doctor Kelley; and "The Teaching of Geography in the Elementary Grades," by Sister Alma.

*Educational Review* (October) : No educator should miss reading the article by Dr. Joseph A. Leighton, Professor of Philosophy at Ohio State University, on "Liberal Education and the Social Order." The author shows the peril that lies in losing sight of the fact that it is the individual who must be improved if the world has been saved, and makes a strong plea for a humanistic point of view. Stephen G. Rich criticizes the extreme forms of the development and self-expression theory as to school discipline and indicates that true discipline has a great and lasting educational value. Otis W. Caldwell and Charles W. Finley have made an extensive study of the extent to which the public press prints matter of a biological character. They give their findings under the head of "A Social Use of Biology." Other interesting articles are, "The Derivation of Standards in Judging Reading Material," by Willis L. Uhl; "The Indirect Direct Method in Language Teaching," by Mary Weld Coates.

*Elementary School Journal* (October) : Samuel Chester Parker and Alice Temple continue their interesting description of "Unified Kindergarten and First Grade Teaching." W. C. French, Superintendent of Schools, Drumright, Oklahoma, describes "A Plan of Organization for Taking Care of Bright Pupils." Bright pupils from all schools are taken to central schools several times a week for special work. W. G. Whit-

ford gives a "Brief History of Art Education in the United States." Betha M. Parker tells of "The Course in Nature Study and Science in the University Elementary School." Joseph H. Kingsley writes of an experiment which seems to indicate that the "test-study method" has advantages over the "study-test" method, in teaching spelling. The "test-study" plan calls for recitation first and study afterwards. Thus the children have only to study those words in the assignment that they cannot spell. Other interesting articles are, "The Relation between Physical and Mental Development," by Mary L. Dougherty; "How Absence Affects Quality of Work," by E. T. Cockrell; "The Effects on Reading of Changes in Size of Type," by A. R. Gilliland.

*School Review* (October): Clarence Arthur Perry presents a rather detailed and objective study of the frequency of "Attendance of High School Students at the Movies." "Supervised Study," by Henry C. Morrison, of the University of Chicago, is a thoughtful and searching analysis of supervised study. The writer promises future articles to show how supervised study is conducted in the University High School. Because of the fact that compulsory education laws are bringing many pupils to the high school who are not mentally gifted, the problem of adapting high school instruction to needs of varying individuals has emerged. Lee C. Rasey suggests "A Program Arrangement for Mental Groups." Other interesting articles are "The Phonograph as a Medium of Foreign Language Instruction," by Edith B. Pattee and "Centralizing Student Activities in the High School," by Grace T. Lewis.

*English Journal* (October): Edith Rickert ("Contemporary Fiction in England and America") is of the opinion that we have no contemporary writers of fiction in America who are the equal of James Joyce and D. H. Lawrence. Which is to the everlasting credit of America. There are certain conquests to which Europe is welcome. Every teacher of English should read "How English Teachers Correct English," by Sterling Andrus Leonard. It is a very practical article, and the facts marshalled should prove very helpful as a means of self-improvement in this particular matter. Other interesting articles are "Needs in the Training of Teachers," by Emma J. Breck, and "Problems in Teaching Poetry," by Christabel F. Fiske.

G. J.

## REVIEWS AND NOTICES

**Elementary Sociology**, A Constructive Textbook for High Schools and Junior Colleges. By Ross L. Finney, Ph.D., Assistant Professor of Educational Sociology, University of Minnesota. New York: Benj. H. Sanborn & Co., 1923. Pp. 234.

There has recently appeared the third edition of a work by a Louvain professor on the conflict of ethics and sociology. That there is a conflict between Christian ethics and much of the sociological theories of the day, is abundantly proved in this volume. Nevertheless, the author concludes his work with this statement: "The sociological movement of the nineteenth century is on the whole a return to the Thomistic conception of moral science."

Whether this encouraging statement be true of the majority of the manuals of sociology produced in the United States may well be doubted, it does apply to Prof. Finney's very readable volume. In the preface he tells us that his book "aspires to be something more than a mere textbook in sociology. It is, in a way, an elementary treatise in ethics. It is intended to help the student discover for himself what the most worth-while activities and satisfying interests of life are; and why they are worth while and satisfying. The prevailing confusion, uncertainty, and misguidance as to the really worthful ends of existence constitutes the gravest social problem of our age. A sound and credible philosophy of life is the deepest need of most young persons."

From the Catholic viewpoint the ethical teaching and the philosophy of life presented in Prof. Finney's work is, with some very minor qualifications, sound and satisfactory. Frequently throughout the volume he mentions and praises the Christian doctrine of life, the social achievements of Christianity, and the inestimable value of religion. "Religion reveals to one the plan of the universe, and offers to one the opportunity to be a 'laborer together with God' in the working out of that plan." He maintains that "morality is sure to break down when it is planned on a purely rational basis. If one is moral only in so far as he sees reasons for being moral,

he is pretty sure to be immoral; he seldom will see enough reasons to make him restrain his evil impulses."

It is in his chapter on "The Family" that the Christian philosophy of life receives greatest emphasis. "In millions of homes an intolerable strain is put upon family life by the mere struggle to keep up artificial appearances. There must be new clothes, new furniture, a new automobile, or a new house, only because the old are a little out of fashion. The Smiths have new, you know; and the Joneses must be just a little outdone. Many people have gotten themselves into such habits of mind that they simply cannot think of life's values in any other terms. The whole thing is an illusion." Again: "In a large family children get a certain kind of moral training that they can hardly get in a small family. Children reared in a small family are more likely to be selfish and uncooperative." With regard to the new status of woman, it is his opinion that "the happiness and welfare of American society would be augmented by decreasing the proportion of women 'gainfully employed,' and increasing the proportion contentedly and efficiently devoted to home-making."

Outside the field of ethics, the average manual of sociology is most unsatisfying to Catholics in its discussion of evolution, eugenics, and heredity. For example, the generally excellent volume by Prof. Ellwood entitled, "Sociology and Modern Social Problems," is seriously objectionable on account of Chapter II, which deals with evolution. And the pity of it is that this chapter is really unnecessary to the argument of the book. Prof. Finney's chapters on "Heredity and Eugenics" and "Acquired Traits" are refreshingly sane and moderate. Against the exaggerations of some of the heredity experts, we are glad to set Prof. Finney's statement that criminality and pauperism may be quite as much due to environment as to heredity. Against the pessimistic contentions of books like Stoddard's "Revolt Against Civilization," it is a source of satisfaction to quote this sentence: "It may well be that the inferiority of our own so-called lower classes or of people in the backward rural regions, is only an artificial inferiority. That may also be true of so-called backward races."

On the other hand, the author concedes too much value to the theories of Malthus, and to a better standard of living as a

means of preventing overpopulation. These are, indeed, difficult problems, and they lend themselves readily to incomplete analysis and presentation. While the chapter on "Morality" is in the main excellent, it goes somewhat too far in identifying the moral law with social welfare. However, these are all minor blemishes.

The chapters on "Industry" and "Government" are fundamental, and in harmony with Catholic principles of social and political justice. "The prosperity of a society is to be gauged by the prosperity not of 'business,' but of the laboring classes at the bottom. The industries were made for man, not man for the industries." "It is of vital importance that government be kept responsive to the will of the people. The outstanding political struggle of the next few decades, perhaps of the next few centuries, will undoubtedly be to prevent democracy from degenerating into plutocracy."

The book is written in a simple, concrete style, and should easily be intelligible by the classes of students for whom it is primarily intended, namely, those in high schools and junior colleges. But it is not too simple nor too elementary for even the last two years of the college course.

JOHN A. RYAN.

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**Methods in Elementary English**, by Nell J. Young and Frederick W. Memmott. An Introduction to the Teaching of Good English in Speaking and Writing. New York: D. Appleton and Co., 1923. Pp. 238.

As a rule language books are not provided for children in the primary grades. The consequence is that teachers in these grades are forced to depend upon the materials contained in the course of study. When this is worked out in sufficient detail, the results will be good. If only general standards are indicated, the teacher is left to his own resources in determining the sequence to be followed, which only too often means that children come into the fourth grade without having obtained the necessary fundamental drill in the use of their mother tongue.

The book under consideration aims to supply teachers of the first three grades with a method of teaching English. There are three parts. The first contains general suggestions con-

cerning Oral Composition, Composition Material, and Written Composition. These suggestions are very much detailed and practical. In the second part, the work is taken up for each grade in turn, standards of achievement being indicated and particular difficulties stressed. In the third part, some forty "language games" are described. The purpose of these games is to afford drill in the proper use of words and phrases, particularly such as cause common difficulty, as "saw" and "seen," "bring" and "take," "shall" and "will," etc.

The book is a real addition to the literature on primary methods and will prove helpful to teachers in the early grades who are looking for something definite and usable in their language work.

GEORGE JOHNSON.

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### Books Received

#### *Educational*

University of the State of New York, *Eighteenth Annual Report of the Education Department*. Albany: 1923, pp. 871.

Freeman, Frank N., and Dougherty, Mary L., *How to Teach Handwriting*, Boston: Houghton Mifflin, 1923, pp. 305. Price, \$1.80.

Bureau of Cooperative Research, Indiana University, *Bibliography of Educational Measurements*. Bloomington, Indiana: Indiana University, 1923, pp. 120.

Barnes, Ina G., *Rural School Management*. New York: Macmillan, 1923, pp. 303.

#### *Textbooks*

Buswell, Guy Thomas, and Wheeler, William Henry, *The Silent Reading Hour, First Reader*. Chicago: Wheeler Publishing Co., 1923, pp. 57.

Davis, Kary C., *The New Agriculture for High Schools*. Philadelphia: J. B. Lippincott Co., 1923, pp. 494.

Faris, John T., *Where Our History Was Made*. Chicago: Silver, Burdett, 1923, pp. 326.

Hulbert, Archer B., *United States History*. New York: Doubleday, Page, 1923, pp. 656.



Jones, Maro Beath, *Innocencia pelo Visconde De Taunay*, Boston: D. C. Heath and Co., 1923, pp. 196. Price, \$1.20.

Seymour, Arthur Romeyn, and Carnahan, David Hobart, *Short Spanish Review Grammar*. Boston: D. C. Heath and Co., 1923, pp. 183. Price, \$1.28.

#### *Miscellaneous*

O'Daniel, Very Rev. Victor F., O.P., *An American Apostle*. Washington: The Dominicana, 1923, pp. 341.

Scott, Martin J., S.J., *Man*. New York: Macmillan, 1923, pp. 180.

Stieglitz, H., *The Church Year*, translated by Rev. Anthony B. Kruegler. New York: Macmillan, 1923, pp. 217.

#### *Pamphlets*

Cooper, Rev. John M., Ph.D., *Birth Control*. Washington: N. C. W. C., 1923, pp. 96.

Conroy, Rev. Joseph P., *Talks to Boys*. New York: Benziger Brothers, 1923. Price, 25 cents.